REGIONAL CONFERENCES IN LATIN AMERICA

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REGIONAL CONFERENCES IN LATIN AMERICA

The Reports of a Series of Seven Conferences following the Panama Congress in 1916, which were held at Lima, Santiago, Buenos Aires, Rio de Janeiro, Baranquilla, Havana, and San Juan

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FOREWORD

The Congress on Christian Work in Latin America was followed by a series of seven regional conferences. The proceedings of these conferences brought out with such fulness the essential situation and the prospective needs of each district and were so rich in definite suggestions for future work that their publication became an essential complement of the report of the Congress. The committee on Cooperation in Latin America has therefore authorized this volume as an integral part of the series which records and interprets the Congress.

The editorial committee desires to express its deep sense of obligation to the Rev. Charles Clayton Morrison, D.D., editor of *The Christian Century* of Chicago, to whose skill as an interpreting observer and as a trained writer, the bulk of this volume is due.

It is sincerely anticipated that from the publication of this volume something of the appeal of the evangelical Christians of Latin America may be communicated to those who read these pages, so that the hearts of Anglo-Saxon Christians may be stirred to undertake on an adequate scale the presentation of Christ to our sister peoples of Latin blood.

THE GENERAL INTRODUCTION

The regional conferences on Christian work held in the leading cities of Latin America in 1916 were projected by the committee on Cooperation in Latin America as part of a general movement to bring to the evangelical churches of Christendom a knowledge of the actual religious and moral conditions existing in Latin-American countries and to quicken the conscience of the churches with respect to the obligations for Christian service and cooperation arising out of these conditions. The general movement came to a focus in the Congress on Christian Work in Latin America, held in the city of Panama, in February, 1916.

With the adjournment of the Panama Congress, four deputations appointed by the Congress started in different directions to participate in seven regional conferences. One deputation went to Baranquilla, on the northern shore of Colombia; another to Havana, Cuba; another to San Juan, Porto Rico, and a fourth to the capital cities of the four largest South American republics —Peru, Chile, Argentina, and Brazil. These deputations were accompanied by the missionary and national delegates who were returning to their several fields from the Panama Congress. A fifth deputation was to have gone to Mexico City for a similar conference, but conditions in the Mexican republic at that time were so disturbed that it was felt that more fruitful results would be obtained by holding the conference at a later date.

The function of the several deputations in these regional conferences was to carry and interpret the spirit

and results of the Panama Congress to the churches and missionaries in the fields visited, to study at first hand the conditions of the people and the problems of evangelical work in these fields, to test out certain of the findings of the Panama Congress, and to encourage the workers on the field to initiate wherever practicable the plans which the Congress had approved.

The following is the substance of the initial statement made by the chairman, the Rev. A. W. Halsey, D.D., at the opening of the four conferences in South America. The statement will serve in this place as an introduction and explanation of all the regional conferences held throughout Latin America.

The World Missionary Conference which met in Edinburgh, Scotland, in 1910, did not bring into the scope of its discussions the question of Christian work in Latin America. The many friends of Latin America who were present at Edinburgh were of one mind that, at a later date, there should be held a conference at which the claims of Latin America should receive the same careful consideration that was given to world-wide missions at Edinburgh. With this thought in mind, the committee on reference and counsel of the Foreign Missions Conference of North America called a meeting of representatives of mission boards and missionaries at work in Latin America on March 12-13, 1913, at 156 Fifth Avenue, New York City. At this meeting, more than thirty boards and societies having work in Latin America were represented either by officials of these societies or by missionaries. Two entire days and one evening were devoted to a discussion of the various religious problems in connection with the work in Latin America.

In order to secure a larger cooperation among the missionary agencies at work in Latin America, and with a view to arousing a greater interest at home, a committee was appointed as a result of the two days' discussion, entitled the committee on Co-

operation in Latin America. This committee subsequently was enlarged until it embraced practically every missionary agency having any religious work in Latin America. In February, 1914, this committee issued a letter to missionaries in Latin America, asking for opinions as to the advisability of holding a congress on Latin America somewhere on the field. The replies indicated that the missionaries were unanimous in their judgment that there should be such a congress held in 1916, followed by regional conferences in important strategic centers. On September 22, 1914, at a meeting of the enlarged committee, it was unanimously decided to hold a Congress on Christian Work in Latin America in the city of Panama in 1916; this congress to be followed by regional conferences in all parts of Latin America.

In accordance with the above action the congress was held at Panama on February 10 to 20, 1916. We are now here gathered in accordance with the instructions of the committee on Cooperation in Latin America to hold this regional conference. All these conferences were born in the spirit of prayer, and much prayer from many thousands of Christian people throughout the Americas has ascended to the throne of grace for the divine blessing on our gathering here to-day.

Preparations for the conferences rested with the missionaries and native leaders on the various fields, under the direction, however, of the same committee which had charge of the Panama Congress. They followed lines parallel to and were conducted over practically the same period as the preparations for the general gathering at Panama. Commissions were appointed in the various countries to make systematic investigation of the conditions of evangelical work in these several countries and to formulate their findings. The tasks assigned these commissions were similar in purpose to the tasks assigned the commissions whose reports at Panama focussed attention upon the problems of Christian work in Latin America as a whole.

Several months were given the regional commissions to complete their work before the regional gatherings were convened. In a majority of cases these reports, matured in advance by much discussion within the several commissions, formed the subject matter upon which discussion in the sessions of the regional conferences was based. It is obvious, therefore, that a volume undertaking to interpret these regional conferences should give the major portion of its space to the setting forth of the essential features of these reports. This is the point of view from which the present volume has been constructed. Manifestly it has been impossible to publish the reports entire. In some instances a single report was so voluminous that its complete publication would require more than a quarter of the space available in this volume, and there were close to half a hundred reports considered in the several conferences. The only course open has therefore been pursued; the reports have been epitomized. In carrying out this process of condensation, several considerations in addition to the character and merit of each report itself have been kept constantly in view. It was obviously inadvisable to allow overmuch duplication of material. Not infrequently one report would treat in one of its sections the same aspect of the situation treated by another report. When the two treatments were in practical agreement, only one has been retained. As between the various regions, however, it has not been possible nor desirable to avoid all duplication. Certain things have to be said for one region and said again for another region in order to convey a true picture of conditions. Moreover, the chief value of these conferences lay in the fact that they enabled the deputations to gather a con-

sensus of opinion and experience from the entire evangelical forces—both missionary and native—in the several fields. This consensus came to the deputations through cumulative repetition. It was as if they were polling the vote of the leadership of the whole evangelical body in Latin America on the problems with which Christian work is confronted.

In preparing this record of the conferences for this volume it has seemed desirable to present the account, so far as practicable, in such a way that the reader may have something of the same impression of polling the vote of Latin-American evangelicals. This method of recording wide induction of opinion not only allows considerable range for repetition, but it invests repetition with inherent significance and interest. Much attention has therefore been paid to the report of the general discussions which followed the presentation of each commission report. Yet the difficulties of getting a satisfactory digest of these extemporaneous speeches from bilingual and often trilingual discussions are obvious. In some conferences these difficulties were greater than in others. This fact explains the unevenness of the record in this respect.

The treatment of the reports on Literature and Evangelism in separate chapters apart from the account of the several conferences has no significance except as a device for economizing space. In all the conferences these two subjects were, naturally, treated without much regard for the particular region to which the subject matter of other reports was restricted. To give a chapter to literature and one to evangelism under each of the conferences would involve much valueless repetition.

Explanation is also due for the omission of a special chapter on woman's work. In some of the conferences a special session was devoted to hearing reports on this aspect of the missionary enterprise; in others the view prevailed that the problems of womanhood are present at every point of the whole missionary task, and that a discussion of woman's work for women can be most adequately carried on by opening the discussion of all the problems of missions to women on an even level with men. This is the view that has obtained in organizing the material of this volume. The needs of Latin American womanhood and the service of Christian women in meeting these needs are therefore interpreted not in a special chapter, but in all the reports and discussions.

The narrative undertakes to recount the experiences of friendly fellowship, deliberative study, and spiritual communion enjoyed by members of the several deputations with those rare souls from among the Latin-American people who have themselves felt the power of the personal Christ as he is apprehended by Protestant Christianity and who have left all to follow him. These handfuls of Latin Christians yearn for their brothers and neighbors that Christ may come to be more simply known and more personally loved by them than they have been led by their form of religion to believe possible. Of all the appeals that reached the members of the deputations the one that searched farthest into the heart was the unconscious appeal of the evangelical Christians themselves, many of whom have partaken in literal experience of the words of our Lord about leaving loved ones and being hated by one's friends for his dear sake.

THE CONFERENCE AT LIMA, PERU

March 1-5, 1916

Monteerisli
Quito
ECUADOR
Guayaquil
Riobamba
ORIENTE
Payta
PIURA
LORETO
Chiclayo
Trujillo
Maranon
SAN MARTIN
PERU
ANCASH
Huarmuco
Cerro de Pasco
Callao
Lima
JUNIN
Huancayo
Ayacucho
CUZCO
Cuzco
APURIMAC
AREQUIPA
Arequipa
Mollendo
BOLIVIA
BENI
Cochabamba
ORURO
Oruro
Sucre
Uyuni
POTOSI
SANTA CRUZ
CHUQUISACA
TARIJA

THE CONFERENCE AT LIMA, PERU

I

BACKGROUND AND SIDELIGHTS

The first regional conference was held in the city of Lima, the capital of Peru. This ancient city was founded by the terrible Pizarro himself nearly four hundred years ago, three quarters of a century before the landing at Jamestown. Until one hundred years ago Lima was the clearing-house of Spain's political affairs and Rome's ecclesiastical affairs in all South America. So dominant was Lima in the days of Spanish rule on this continent that for a long time practically all goods shipped to the continent, even those cargoes destined for Argentina and Uruguay, instead of being carried directly to their destination were brought over the Atlantic to the Isthmus of Panama, reloaded on ships on the Pacific side of the Isthmus, brought to the port of Callao, Lima's port, and thence carried by pack-trains over the Andes into the interior and even to the very shore of the Atlantic itself. Here the Church established the inquisition with subordinate tribunals in Chile and Argentina, and for two hundred years carried on in the western world the practises that make Spain's type of Catholicism a hiss and a byword in history. Peru was the last of the South American countries to throw off the yoke of the Spaniard,

and when in 1826 the Spanish flag was hauled down from the fortress of Callao, the power of Iberian despotism was broken for all time on this continent.

When Columbus discovered America and Balboa first looked out on the Pacific, there were two spots on these new-found continents where well-ordered Indian societies thrived, whose achievements in architecture, in education, in many industries, in art, in jurisprudence and in warfare mark them as in many ways the equals of the ancient Phoenicians. These were the societies of the Aztecs in Mexico and the Incas in Peru. While Cortés was conquering and exploiting the Aztecs, Pizarro was exploiting and conquering the Incas. The conquest and the exploitation of both were complete. In Peru the rule of Spain was substituted for the paternalism of the Incas. All the inestimable wealth accumulated through many centuries changed hands. Much Indian blood was absorbed by the conquering race, but the great mass of the conquered reverted to their own type and have ever since lived in aboriginal primitiveness on the plateaus of the Andes and beyond, all ignorant of the glorious traditions which history is preserving for them some day to claim as their own. How great a crime against God and man the Spanish *conquistadores* perpetrated by their ruthless exploitation of the Incas is indicated by the testimony of one Leguisamo, himself one of the last survivors of the *conquistadores.* In his volume entitled *The Incas of Peru,* Sir Clements Markham quotes from the will of Leguisamo made at Cuzco in 1589, the following:

> I took part in the conquest and settlement of these kingdoms when we drove out the Incas who ruled them as their own. We found them in such order, and the Incas governed them

in such wise, that there was not a thief nor vicious man nor adulterer nor bad woman among them. The men had honest and useful occupations. The lands, forests, mines, pastures, houses, and all kinds of products were regulated and distributed in such sort that each one knew his property without any one else seizing it, nor were there lawsuits. The operations of war, though numerous, never interfered with the interests of commerce or agriculture. All things from the greatest to the smallest had their proper place and order. The Incas were feared, obeyed, and respected by their subjects as men capable and versed in the arts of government. . . . We have subdued these kingdoms and we have destroyed by our evil example the people who had such a government as these nations enjoyed. They were so free from committing crimes that the Indian who had a large quantity of gold in his house left it open, only placing a small stick across the door as a sign that its master was absent. With that, according to their custom, no one could enter or take anything. But now they have come to such a pass, in offense of God, owing to the bad example we have set them in all things, that these nations have changed into people who do no good or very little.

There is no doubt that Leguisamo painted too favorable a picture of the Inca society. Other portions of his will quoted by Sir Clements indicate that he had motives for making the picture of his erstwhile confederates as dark as the facts would possibly allow. But making due allowance for his mood, there is no doubt that his testimony is substantially true to fact. This bit of historical background serves to suggest more vividly than direct description can portray, the quality of the social and moral problems the Christian gospel must meet and solve in Peru and in all these Latin republics. The problems faced by the regional conference in Lima were problems which have grown out of that historical situation.

A conquering race, Roman Catholic in religion, mixing

with its blood the blood of the conquered pagans, for centuries living in luxury by exploiting them, baptizing them at wholesale but never really christianizing them, and baptizing many of their heathen customs with them; a state church, rich in its own right, heavily subsidized by the government; a priesthood deficient in respect to any spiritual conception of religion, and well known to be of a low order morally; a public intelligence, slowly forming during the last century, more or less modern, democratic and scientific as to ideals and shot through with disillusionment as to religion; the masculine portion of the community, generally, and especially the educated classes, attached to the church only by considerations of social conformity, but by no moral conviction; low standards of social morality shown in a startlingly large percentage of illegitimate births—these are some of the elements that enter into the problem which evangelical missions in Peru now confront.

Only a beginning has been made in the great task of establishing or interpreting evangelical Christianity in Peru. Outside of Lima and Callao there are only a half-dozen centers in the entire country where evangelical work is being done. The northern republics of South America have not received the same attention from North American and British missionary societies that has been given to Chile, Argentina, Uruguay, and Southern Brazil. The boards have seemed to be hesitant about pressing their work in these equatorial regions and the political difficulties which long since were removed in the more progressive and stable republics of the south have only recently been set aside in the north. Freedom of worship is a long-established right in Chile and Argentina, although in both

these republics the Roman Church is the state church, receiving special protection and large annual grants from the public funds. In Brazil there is now complete separation of church and state, and it is generally understood that Uruguay's constitutional convention soon to be held will place that very progressive nation alongside Brazil in this respect. But in Peru liberty of worship was granted by the government only as late as November, 1915. The growth of Protestant missions in Peru has been greatly hindered by a provision of the constitution which stated in substance that "the religion of the state is the Roman Catholic religion; the state protects it and permits no other form of public worship." In the interior parts of Peru it has been almost impossible under this law to maintain Protestant worship of any sort, but in the larger cities of Lima, Callao, Arequipa and Cuzco, a modest work has been kept up under semiclandestine conditions.

The deputation arrived in Peru to find the few missionaries and their evangelical congregations rejoicing greatly over the change recently made in the constitutional law of the land. The words "and permits no other form of public worship" were stricken out of the constitution in November, 1915. This still leaves the Roman Catholic Church in a unique position as the state church, but it enables Protestantism to come out of its discreet obscurity to worship God and to preach its gospel in the open light of day. The coming of the deputation from the Panama Congress was made an occasion of the first public Protestant meeting ever held in Peru outside of the little mission halls. The theater was located in the heart of Lima. Announcements were made to all the

evangelical groups of the two cities, Lima and Callao, which are only twelve miles apart, and a modest advertisement inserted in the newspapers.

On the evening of the deputation's arrival in Lima, the meeting in the theater was held. The place was packed. The deputation, together with the delegates returning from Panama to their homes and fields of labor, filled the stage. Bishop Kinsolving of Brazil presided, speaking in Portuguese, which language a Spanish-speaking audience can understand about as well as an American audience understands the brogue of the Scotchman from the Highlands. It was deemed advisable that no speeches be made in English. There was neither singing nor prayer. The assembly was called to order with the gavel. The chairman made a short introductory address, which was followed by addresses by Prof. Eduardo Monteverde of the University of Montevideo, president of the Panama Congress, the Rev. Alvaro Reis, Presbyterian pastor at Rio de Janeiro, and the Rev. Federico Barroetaveña, Methodist pastor at Rosario, Argentina. All present were more or less vibrant with the feeling of novelty and uncertainty. That the occasion was celebrating a great new date in the history of Protestant missions in Peru, every one seemed to be aware. What hostile elements might be present in the large assembly no one knew. The theater faces a plaza and during the early part of the program a band was playing in this plaza. A great crowd stood outside the theater door as the audience assembled. It was evident that the gathering was felt to be a radical innovation—a Protestant meeting held openly, without apology, in a theater and with police protection! Four officers stood at the door,

aiding the people to get through the crowded doorway and keeping a fair degree of order in the curious throng.

From the point of view of the stage one was made to feel the heterogeneous character of the audience. There were a very few Anglo-Saxon faces—some missionaries and ten or twelve Americans or Englishmen engaged in business in Lima. The interested countenance of the Hon. Benton McMillin, United States Minister to Peru, was pointed out by one of the local missionaries. The major portion of the audience consisted, naturally, of the humble and devout members of the evangelical missions. There was much applause and cheering. Scattered through the house were small groups of men whose cheers seemed to indicate not so much a positive attitude of favor and support for evangelical ideals as a negative jeering of the Roman Catholic Church, concerning which they had evidently assumed an attitude of bitter hatred. The number of men of this temper seemed to be quite large. They are not evangelicals. In politics they represent the liberal party and would probably characterize themselves as liberals in religion also. The fact is that in religious faith they are quite at sea, if not confessed atheists. In revolting from the only church they know, they feel in many cases that they are almost revolting against religion itself.

It is to men of this type that the evangelical movement is mainly indebted for the revision of the constitution allowing liberty of worship. This right was not secured by the power of the evangelical movement in Peru, for that movement—though some of its leaders exercised considerable influence in behalf of revision

through personal friendship with certain political leaders —is still an almost negligible element in political affairs. But the liberal party in politics stands for democracy, free speech, freedom of conscience, and social progress through education. This party saw clearly that the repression of all forms of worship other than the Roman Catholic was plainly inconsistent with its fundamental principles, and so lent itself as the instrument for securing religious freedom and brought about a revision of the constitution. Nevertheless the affinities between this large body of liberals and the young evangelical church are more than negative. The missionaries feel that in many ways these liberals are their allies, and the liberals in turn see possibilities of great good for their country implicit in the evangelical movement. Many of them go no farther than to agree that with the growth of the evangelical movement there is bound to come a stirring up of the established church which will result in her purification in at least some degree. It was not strange, therefore, to find a considerable company of these men in attendance at the theater meeting.

Although there had been considerable apprehension as to the inflammable possibilities of this unaccustomed gathering, the fears of the timid were not realized save for a slight disturbance made by the entrance of a Franciscan priest who brought with him and undertook to distribute a bundle of circulars which were assumed by the onlookers to contain a tirade against Protestantism. The meeting passed off smoothly. It was afterward found out that the priest was badly intoxicated and that his tracts were leveled not at Protestantism as such, but at the national Congress for granting the right of public

worship to others than Roman Catholics. The character of the circular was vitriolic but very crude. If it represents the quality of intelligence possessed by those to whom the Roman Church entrusts its defense against the propaganda of modernism and evangelicalism, it is safe to predict that these freer and more democratic movements will grow by leaps and bounds in the immediate future.

During the deputation's stay in Lima several evenings were devoted to the holding of other public meetings in the Methodist and Evangelical Union mission halls. These meetings were addressed by Dr. Halsey, Bishop Shepard, Bishop Kinsolving, Professor Monteverde, President Paul, the Rev. H. C. Tucker, the Rev. S. R. Gammon, the Rev. Alvaro Reis, the Rev. Federico Barroetaveña, the Rev. C. C. Morrison, Miss Ruth Rouse, and many other visitors.

At the close of the conference the visitors made a short journey by the Oroya railway to the town of Chosika, where the Rev. John Ritchie and other missionaries showed them certain ruins of ancient Inca and pre-Inca times. It was a memorable day. The visitors saw hillsides covered with ruined tombs, valleys covered with ruined villages, and other hillsides terraced with infinite care into once productive gardens. It is quite aside from the purpose of this volume to report the many interesting experiences enjoyed by the deputation—the interviews with public men, the visits to museums, art galleries, universities, and the abodes of the poor, and all those features that go to make up so varied an experience as travelers in this fascinating land enjoy. But the day at Chosika seems to have borne so directly and profitably upon the

understanding of the historic life of Peru that failure to record it would be a regrettable omission.

The Lima conference began Wednesday morning, March 1, and lasted four days. Missionaries and Peruvian delegates from the mission churches met with the deputation for a joint study and discussion of their problems. There are but few points in Peru outside of Callao and Lima where evangelical work has been established and, excepting that of the Seventh-Day Adventists, the only boards represented are the Methodist Episcopal Board of the United States and the Evangelical Union of South America, the latter an undenominational society originating in Great Britain and limiting its field of operations to South America. The chief activities of this society are in Argentina and Peru. The conference sessions at Lima were held in the hall of the Evangelical Union where the Rev. John Ritchie, who takes precedence among Peruvian missionaries by virtue of his long service, preaches. The deputation and returning Panama delegates constituted a considerable majority of the conference. The first session was opened by a devotional service conducted by Bishop William O. Shepard of Kansas City. Thereafter the conference organized by electing as chairman the Rev. A. W. Halsey, D.D.; secretaries, Mr. Charles J. Ewald and the Rev. H. C. Tucker; treasurer, Mr. M. M. Longshore.

II

REPORT ON SURVEY AND OCCUPATION

By the Rev. John Ritchie

The territory of the republic of Peru has been reduced, as a result of recent treaties, to 8,642,270 square miles. Even so, this is equal to the combined areas of France, Belgium, Spain, Switzerland, and Italy. The population is about 4,000,000, the density of which varies from .37 per square kilometer in the forests, to 5.32 in the Sierra. Along the coast it is 4.53 per square kilometer. This variation is due to the immense tracts of arid coast, desert lands, and the vast regions of towering mountains, and not to the absence of populous regions. About fifty per cent. of the population is Indian, only fifteen per cent. whites, the remainder being *mestizos* of several degrees, negroes, and Chinese.

THE PRESENT SITUATION

There are ten departments, or provinces, in the republic, averaging each about the area of Holland, which are entirely unoccupied in any form by any evangelical agency. These are: Tumbes, 8,602; Piura, 205,301; Cajamarca, 302,469; Amazonas, 20,676; Loreto, 147,269; Ancash, 423,703; Ica, 90,962; Huancavelica, 223,796; Ayacucho, 302,469; Moquegua, 42,694; another, Puno, 537,435, one of the largest, has only a Seventh-

Day Adventist mission in one Indian district, and in the other eight the "present occupation" is generally only of one town. These eight are Lambayeque, Libertad, Huánuco, Junin, Lima, Callao, Cuzco, and Arequipa. The total staff of the several missions giving their time mainly to evangelical and pastoral work is, including Seventh-Day Adventists, foreign—nineteen married couples, two single men and eight single women, native —eight married workers, one single man, and one single woman. In addition, there are three foreign married couples devoted to school work, and one representative of the Bible Society; also fifteen native colporteurs.

Of the total foreign staff, there are eleven married couples, two single men and three single women in Lima and Callao, and only twelve married couples and seven single women in all the vast provinces. Of the native staff, apart from the colporteurs, who of necessity travel about, there are in Lima and Callao four married workers, one single man and one single woman; in the provinces four married workers. This distribution can scarcely be deemed satisfactory.

METHODS AND DEVELOPMENT

The work of the Evangelical Union of South America was built up on a plan of reaching the Indians of the Cuzco region. This led to the occupation of Arequipa, which is on the way to Cuzco. The Lima work of this society was taken over from an independent worker, some of the men who founded it having been in association with the same board in London. The further developments have been in response to appeals. Their

settled work with resident worker is established in Lima, Huánuco, Huántan, Arequipa, Cuzco, and Calca, this latter associated with an extensive farm where a special work is conducted on behalf of the Indians.

The Methodist work has been developed along school lines and the best locations for schools have therefore proved most attractive to them. Their stations are Lima, Callao, and Huánuco with outstations at Tarma and Cerro de Pasco.

The Seventh-Day Adventists do very little settled work, their attention being given mostly to diffused colportage and itineration. They have settled work in Lima and Chucuito (Puno).

The Salvation Army work has been begun in the principal port, Callao, and at Lima, and the officers speak of commencing shortly in two provincial cities already occupied by other societies—Arequipa and Cerro de Pasco.

The Holiness Church and similar missions are occupying small towns on the coast in the North—Pacasmayo, Monsefú, and Chiclayo (with an outstation at Eten); the three centers in which they have started are all in one district, and this suggests some kind of plan.

There has been no plan or agreement among the several missions working in Peru, and only in the last two years has a kind of understanding grown up among them.

ADEQUATE OCCUPATION

Any discussion of the adequate staffing of Peruvian missions must take into account the geographical divisions, with the resultant isolation of districts from central

superintendence, and the impossibility of covering a large area from a given center enclosed by deserts or mountains; so also the racial distinctions must be faced, not because of race antipathies, but because one-and-a-half million souls can only be properly reached in the dialects of the Quechua language. Thus workers have to be multiplied out of proportion to the population. Another factor is the backwardness of the elements from which the native staff must be drawn. They demand more thorough training and constant superintendence. Workers in Piura would have no great populous district to work upon, for immense deserts surround the city on every side. Native workers might be considered sufficient for the permanent staff there. But the region is so isolated that workers must be placed there of a kind not requiring constant superintendence. And Piura, with its port, Paita, the neighboring petroleum region, and Sullana and Catacaos, are of sufficient importance to call for immediate attention. Another and perhaps more important city in almost the same condition is Ica. The cities of Cajamarca and Huarás are strategic centers touching a large population. But they are cut off from the outside world by deserts and towering sierras, and their population is of different races. Cajamarca especially should be a center for Indian work. In these centers we must therefore have effective and constant superintendence and native workers who could preach in both Spanish and Quechua.

The Indians who know no Spanish are perhaps the greatest asset to the evangelical movement, as they have not imbibed the Celt-Iberian spirit. But, although the language all along the Sierra is one and the same, the

differences of dialect between Puno, Cuzco, Junin, and Cajamarca is not inconsiderable. This language, Quechua, is not easy either to learn or to pronounce. The only foreigners who speak Quechua with a degree of freedom after a comparatively short apprenticeship, are Arabs.

There are at least ten cities, corresponding mostly to the state church bishoprics, which ought to be occupied by men who are capable of organizing churches and superintending work over a considerable region. These men should not be tied down to local work in their respective centers in such a way as to impede their free movement over their district. The cities I suggest are: Lima, Trujillo, Arequipa, Cuzco, Cajamarca, Huaráz, Cerro de Pasco, Ayacucho, Puno, and Iquitos. The first four of these are university cities. There are about twenty other towns in which a foreign missionary should be placed for preaching and pastoral work and to open new centers preparatory to placing native pastors. A small number of men of ample and thorough preparation is required, in addition to these, and I should say more urgently, to undertake the training of the native ministry and other specialized work. If, however, a basis of sincere cooperation between the several societies can be found, these needs might be met by two or three picked men placed in or near the capital. According to this scheme, if the right type of men were forthcoming and satisfactory cooperation obtained, a staff of forty to fifty male missionaries would be adequate, even allowing for furloughs, for the direct evangelistic side of the work. If a capable native ministry could be provided, soon even this number might be diminished; as this allows for

placing one foreign worker alongside each of the ten regional superintendents.

Deaconesses for work among women should be added to the staff on all important stations, preferably women of some culture who would win their way into the circles of cultured women in these places.

As to numbers and classes of national workers, pastors, school teachers, and colporteurs, a careful calculation based on strategic and probable location for adequate occupation, leads me to the view that about thirty-three per cent. of these native workers should be bilingual, speaking Spanish and Quechua. I should place a native pastor beside another foreign worker, along with each of the ten superintending men, and also with some ten of the other foreign missionaries. There are about twenty smaller places, which could be subject to superintendence, where the population and evangelical interest would warrant placing native pastors at once. Of course, an *adequate* occupation would call for a much greater number of native preachers. A calculation of towns and districts to be served gives ninety-two as the number required for the Coast and the Sierra, including the forty places already calculated. In the capital and suburbs, there is scope for five or six native pastors, apart from the foreign workers who would be required there. But to deal adequately with the present state of the work, a staff of some fifty pastors, native assistants, and colporteurs would be required.

PROMPT, AGGRESSIVE, AND ADEQUATE EFFORT DEMANDED

The great opportunity of Peru was in 1822-1830. Then all things were made new. Men's minds were

open, and even the priests could be reached. To-day that condition has gone. But more, there has grown up a national spirit which is now rapidly becoming coherent, and one of its characteristics is opposition to Protestantism as unnational. The longer we delay the more pronounced and set this spirit becomes.

The mind of the young man of to-day has been liberated from the superstitious sanctions which served as a rein on his forefathers. Unbelief is wide-awake, even though not generally blatant. Another generation will see a young manhood which has grown up in this atmosphere and without a mother's faith to respect, much less to follow. The loosening of the bonds of society and the breakdown of the restraining sanctions is painful to contemplate, and to calculate upon. This is the process going on around us in the centers of learning in Peru to-day. The next generation will see this same work of disintegration carried throughout the republic, and in it the sweeping away of much that helps the mind to faith. The man who to-day believes monkish fables is capable of faith in Jesus Christ, but the youth who to-morrow will be quite persuaded that he has "found out" religion, will be almost beyond the possibility of faith.

THE RECENT WINNING OF LIBERTY OF WORSHIP

Twenty-five years ago Francisco Penzotti was imprisoned for preaching the gospel in Callao, and his prosecution was carried up through every court in the republic during nine months before a decision given under pressure set him free. Twenty years ago Bibles were contraband merchandise in the custom-house of

Peru. In November, 1915, the constitutional prohibition of any form of worship other than that of Roman Catholicism was removed by act of Congress. To-day we may preach the gospel freely and the Scriptures are now sold publicly wherever the colporteur cares to travel.

Public opinion has also been modified. The influence of the missionary's personal life, the evangelical schools, and the splendid self-denying work of the staff of trained nurses on the stations of the Evangelical Union of South America in the interior, have gradually brought home a truer notion of what the evangelical movement really stands for. The public mind is also much better informed. In addition to the influences just mentioned, the stream of evangelical publications and thousands of copies of Holy Scripture being perused by the people, have spread abroad a clearer idea of our doctrines, have awakened many to the gospel truth, and very many more to a sympathy with the movement.

But, on the other hand, a man in official position cannot identify himself with the evangelical movement. These men allege that such a step would close all doors to promotion and posts of honor. All the institutions of public beneficence are run by nuns, and even where entirely maintained by public funds, the evangelical cannot get the benefit of their services. In many places there is no provision for the burial of non-Romanists, and there is record of a recent case in which the curé insisted on a corpse being thrown into the river. He did not have his way, but this was due to the fortunate chance visit of a gentleman of position, who takes a keen interest in that particular village. The school code includes, by special government decree, obligatory instruction in Romanism,

and the teacher is obliged to accompany the children to church. In neither case is there any allowance made for conscientious objection, while in practise this obligation is frequently extended by those in charge of schools, compelling the children to go to confession and communion with their classes.

THE SITUATION IN BOLIVIA

Following the presentation of the Report on Survey and Occupation for Peru, the Rev. A. G. Baker of La Paz spoke informally on the situation in Bolivia. There was some confusion in the minds of Bolivian missionaries as to whether they were to participate in the conference at Lima or in the one at Santiago. On account of this confusion Bolivia was unfortunately left out of the regional conferences entirely except for the representation given this field by Mr. Baker at Lima.

GENERAL DISCUSSION OF THE REPORT

Mr. T. Webster Smith urged the importance of conducting primary education among the Indians in their own language (Quechua). It would be essential to adopt a system of phonetics suitable equally for the Spanish in, say, the third year, or the government would not approve education in the native tongue. From his experience he was certain of the usefulness and effectiveness of the printed word among the Indians.

The *Rev. Alvaro Reis* insisted that the time had now come to bury forever the evil of proselyting and to cultivate a spirit of cooperation among all the Christian workers irrespective of denomination affiliation. As far as possible he would have one language, the official government language, used in all educa-

tional work, for Indians as well as others. He reminded the conference of the flagrant and shameless immorality of North America, especially in the cities, and counseled caution and restraint in describing the immoralities of South America.

The *Rev. Francisco Penzotti* spoke of the great growth of Christian work in the forty years of his residence in South America. During that period he has traveled from Tierra del Fuego to Cuba carrying the Bible in his hand. He insisted upon two points: (1) Our personal relation with God; (2) The weapons of our warfare. It is of vital importance that those who do Christian work should themselves possess a deep spiritual life. He declared that Latin America's fundamental need is an open Bible.

Señor Arturo Cartagena, who has worked for the past three years in Cuzco and Calca, said that in his opinion the printed page is useless among the Indians of his district. His work is bilingual (Spanish and Quechua) but oral only in the latter tongue. Indians, he said, who can read at all read Spanish, and it was useless to make translations of the Bible or tracts into their native tongue.

Mr. E. M. Foster agreed with Señor Cartagena as to the inadvisability of translations into Quechua. He said that a great many bilingual persons in Cuzco prefer Spanish. There is among them a feeling of aversion toward their native language.

The *Rev. John Ritchie* expressed himself in favor of at least primary teaching in the native Quechua as a means to the preservation of the glorious traditions of the race. He drew an analogy between the Scotch preservation of the Gaelic dialect which has kept the Scotch a distinct people, in one sense, though integrally a loyal part of the British Empire. The government of Peru, he continued, fears that the Indian, educated as an Indian, would take control of the government, which his numerical strength would enable him to do; hence the government wishes to have the Indian assimilated into the Spanish-speaking mass. Mr. Ritchie believed that such a complete absorption would not be desirable.

Mrs. H. A. Nordahl favored the translation of at least the New Testament into Quechua.

The *Rev. Eduardo C. Pereira* took a position against an educational policy which would lead to the autonomy of the Indians. He asked whether the Quechua Indians have any knowledge of their history and Inca traditions. (Answered from the floor by several in the negative.)

The *Rev. Federico A. Barroetaveña* said that the conservation of the Indians as a distinct social group was contrary to the best governmental policy as well as to the best missionary policy. The whole trend of things in South America is in the direction of the disappearance of the Indian languages. The preservation of the Indians as a separate entity in the South American republics would be a needless complication of civilization. As the United States had sent doctors to China, so she should send legions of teachers to South America to combat illiteracy. The Spanish language, he said, was the master-key giving to the Indians access to the ranks of civilization.

The *Rev. H. C. Tucker, D.D.* spoke with enthusiasm of the public meeting of the previous evening at the theater. He seemed to hear there the voice of Peru calling for the light of the gospel. He urged that the best method of reaching all classes would be through the educated coast cities, thence to the half-civilized towns of the interior and thence to the Indian communities surrounding and extending from them, reaching them by, (1) education, (2) literature, and (3) preaching. He closed the discussion with an earnest plea that Christ should be given his way with all who work in his name.

III

REPORT ON THE CHURCH IN THE FIELD

The report of the Commission on the Church in the Field was read by the Rev. William O. Stuntz. This report was a work of collaboration by Señor Ruperto Algorta, Mr. T. Webster Smith, the Rev. John Ritchie, and the Rev. William O. Stuntz. The main features of the report are as follows:

ORGANIZATION

In Peru we have to-day mainly three types of mission organization, all of which have been tried in nearly all parts of the world and found successful in meeting the most varied conditions, and experience seems to be proving them satisfactory here. They are the Salvation Army type, where practically all power is in the hands of the officers; the Methodist, where details of management are controlled by a highly organized, but democratic, body; and the Presbyterian form, where there is most opportunity for democratic government. The Evangelical Union, which uses the last-mentioned form, prefers neither the loosest nor the most compact government. We need a fairly compact organization to compete with the highly organized Roman Catholic Church, and to control a people untrained in self-government. Some workers recommend the congregational form of

THEATER MEETING AT LIMA CONFERENCE

government for this country. Probably the only changes that will be made in the various systems will be minor ones, unless at some time we unite two or more of the existing organizations, thus necessitating radical rearrangement. Care should be taken to secure that simplicity of organization and ceremony that is conducive to sincerity. The people are tired of organizations and ceremonies which are empty of true spiritual meaning.

SELF-PROPAGATION

The church people show a very good spirit in inviting people to church, in distributing tracts, and in giving to help to spread the gospel to other parts. They feel the need of their country for something better, and so can easily be made to feel the importance of a work that will reach the whole country. One thing that promises for the future is the fact that some are already giving small amounts to collections for the distribution of tracts and other publications.

MEMBERSHIP

In the Evangelical Union of South America membership includes the foreign workers, any one of them having the right to vote in any meeting that he may attend. In the Methodist Church, each preacher has his membership placed in one or another church by the annual conference and can only vote in that church, while all local preachers and other lay members can vote only in the church of which they are members, and each needs a letter of transfer before becoming a member

of another church. If a member removes from one town to another, he is transferred by letter, this being sent from the one pastor to the other. A missionary is on the same footing as a national member. There are some foreigners who belong to our native churches. In Lima and Callao the membership is composed of the mixed race, including a few Indians, although the distinction is not noticed, with a sprinkling of negroes. In Arequipa, there is a contrast between the Indians and the mixed who attend, and in Cuzco this is even more marked. In Urco most of the services are in Quechua for Indians, while in Calca the congregation is largely white, although perhaps they understand Quechua more easily than they do Spanish.

LICENSING OF PREACHERS

A question of great importance is the licensing of preachers. Under the Evangelical Union of South America the plan is to require that a man should study for two years a prescribed course of study. He could then, if put in actual charge of a church, be ordained (probably by two ministers), having first received the permission of the field executive.

In the Methodist Church a local preacher needs the recommendation of the quarterly conference of the local church. Then he must pass a simple examination. The first four years he is supposed to take a prescribed course of study, but this rule has not usually been well enough enforced in Peru. To be admitted to the annual conference, one must have been recommended by the quarterly conference and pass a satisfactory examina-

tion, besides giving an account of his religious experience. Admitted to trial, he must study and preach two years before being ordained a deacon, and two more before becoming an elder. Under this system a local preacher can be, and the others ordinarily must be, employed in preaching as soon as each has passed the first examination. Naturally, all the churches consider the call of the Holy Spirit an essential requirement to entrance to the ministry.

FOREIGN VERSUS NATIVE GUIDANCE

The local church takes foreign guidance as a matter of course. It will be well for the church when the membership advances to the stage where it can assume much more of the power and the responsibility. The important problem is to know how to secure a self-sacrificing, self-supporting, and self-governing church. It will be a work of time, but it will move with accelerating speed once the responsibility is thrown on the churches. We have members who do not give, because they have been educated to believe that there is no need for it and that the church will live just as well if they do not. And we have members who are not especially interested in the workings of the church, for the simple reason that they have not had to attend to them. To make the change, the missionaries should begin by devoting their time largely to making the national workers do the work instead of using less time in doing it themselves. In the second place, he should see to it that the more experienced national workers place responsibility and work in the hands of the less experienced. As far as possible,

important matters should be decided after discussion and by majority vote in order to educate the national workers. General discussion is desirable, even in matters where it is not yet best to give to the national worker power to pass the deciding vote. There should be a local church body such as the elders in the Evangelical Union and the quarterly conference of the Methodist Church, and this should control most local matters. In the Evangelical Union a larger share of local direction can be secured in the course of time through presbyteries and synods. In the Methodist Church it can be done by giving more power to certain committees, both in the quarterly and in the annual conference, and by gradually replacing missionaries with local preachers in important offices.

CONNECTION AMONG LOCAL CHURCHES

In the Evangelical Union each church has its membership list, and letters of transference are given to those that move from one town to another. In the Methodist Church the only connection between the various churches is the annual conference, but it will probably soon have places where several small churches with local preachers as pastors are superintended more or less by an ordained pastor.

ADMISSION TO MEMBERSHIP

Application for baptism in the Methodist Church is received when the pastor has satisfied himself of the fitness of the applicant, the sooner the better being considered the rule when there is evidence of the fitness of

the applicant. The Evangelical Union uses more caution, all applicants being required to take a course of instruction first, and only those having a good record and showing evidence of new birth being admitted to baptism. Baptism of believers is the general rule in the Evangelical Union, though there have been and may be at any time exceptions to this custom. Various modes of baptism are allowed. Some believe that baptized Roman Catholics should be rebaptized, but most workers believe that this is unnecessary, although permissible and in many cases desirable. Classes for the instruction of new adherents are very necessary and need to be used more generally. A workable plan that has been tried is to devote a definite part of the prayer-meeting hour to this work, where it is not easy to have separate classes. There are two classes of people to be received into membership: those who need to be urged to join because they are held back by family or business ties, and those who need to be restrained for a time because they wish to enter without understanding the meaning of the step.

COMMON NAME

We should unite our churches under a common name, "Iglesia Evangelica del Peru," using, if so desired, the name of the respective society in smaller letters, in brackets.

ACCEPTANCE OF EXPELLED MEMBERS

Those disciplined by other churches should not be received until the former pastor has been consulted and

has given his consent in writing, or has at least given his reply in writing.

STANDARDS FOR ADMISSION

An applicant for admission should not be refused merely on the grounds of mixed motives. We can admit on probation earnest seekers, although their ethical standards are still low, if we insist on a better standard before admitting to full membership. For admission into full membership it is essential to have ample proof of the new birth, but for admission on probation the main essential is an earnest desire to live a better life, coupled with a fair understanding of what Christianity means.

SOCIAL CONDITIONS

Our work is handicapped by the drink habits of the people, by the scarcity of wholesome amusement, and by lack of adequate opportunities for social intercourse among the girls and the boys, and among the young men and the young women. Every church and every school should be a center for wholesome social functions, but these should be so arranged as to influence the general life of the community, instead of being centered only in the church and the school buildings. Too often a man thinks that it is not right to serve wine or beer at a church social, but thinks that it is all right to do so in his own house. Weddings, birthdays, small parties in private homes or on church premises can be used to form habits of wholesome social intercourse among the people, and will be an aid in securing the friendship

of many new people who can be won to Christ. The pastor can sometimes replace the drinking and the light joking during the nights of watching over the dead, with serious conversation over the problem of life and death. Libraries, reading rooms, and clubs for young people should all be fostered.

RELATIONS BETWEEN MISSIONARIES AND NATIONAL WORKERS

The relations between missionaries and national workers have been most cordial. The work of the former should be largely to supervise. Most missionaries believe that in the local church the missionary should be a secondary factor, but some declare with emphasis to the contrary. Most workers think that as far as possible the mission should be secondary to the national church, but some national workers think that the mission must necessarily be primary until the local church becomes self-supporting. The relations between the two classes will be more cordial if we are able to forget that there is a difference.

[Other sections of the report treated of the development of self-support by the churches, and the training of competent national leadership. It was urged that a greater financial responsibility should be placed upon the membership and that this could be justly done only by training the members in the grace and habit of giving money to the support of the cause of Christ. Practical measures, like the use of the envelope system, the every member canvass, a definite budget, and such systematic ways of financing church work as are well known in

North America, were recommended. It was felt that the danger of pauperizing the mission church was very real, and that if not all the expenses of the local church, at least most of them, should be carried from the beginning by the membership itself. The support of the pastor, whether foreign or national, should properly be regarded as lying outside of this principle of procedure, though of course his support by the people to whom he ministers should be encouraged as rapidly as the ability of the church develops.—EDITOR.]

DEVELOPMENT OF LEADERS

The greatest defect in our work to-day is the inability to thrust in the sickle and reap the harvest. We need pastors who can do this and train up workers. The fact that most of our converts are gained by the pastors shows the importance of the pastor at this moment. It also shows that our pastors do not know how to organize their church members into effective workers. We must train up pastors. We should teach our present pastors to train new men. The pastor should in general strive to train up all the young people as his assistants. One way to secure new preachers is to use a young man as an assistant pastor under a native pastor, or under a missionary as secretary, while he is being trained for future work. At present, the exhorters, local preachers, and school teachers are getting much of the practical knowledge to make good pastors later. The position of president of a young people's society, or superintendent of a Sunday-school, is a splendid place for training a pastor.

For definite training, the present plan should be followed of requiring a prescribed course of study, part of which, at least, should be studied while the candidate is actually preaching. All the study will be more profitable if the student have opportunities to apply it to actual life under the supervision of an experienced worker. We should convert the children in our school and then train up the most promising of them for our future leaders. We should try to develop an ordained ministry, leaving all but picked men, when possible, as local preachers.

[It was recommended that a special theological training-school for the development of preachers, colporteurs, and Bible teachers, be established at Lima. As a beginning of such an institution, it was suggested that night classes be started during the present year, to meet perhaps two nights a week. On one of these evenings, a popular course of Christian instruction could be offered, "admitting as listeners all those who wished to come, and arranged in a way to give special aid on the Sunday-school lesson, for the benefit of the Sunday-school teachers. Following the session on Bible study, it would be possible to give a half-hour course for those who desired to remain for training in personal work in soul saving, using forty-five minutes for the Bible study. On the other evening, special attention should be given to methods for teaching the Sunday-school lessons, in homiletics, and methods for colporteurs. This should be for a restricted group of students. Both of these courses should be arranged in such a way that they will not require the continual presence of any one man, since our best teachers for this are the men who have to visit the various parts of the country.—EDITOR.]

INDEPENDENT CHURCHES

The gospel work done in Peru by independent missionaries has not been as successful as that done by the missionaries in connection with some denomination or board of missions. Usually, the independent missionaries use methods that are not well adapted to the idiosyncrasies of the people. Some refuse to use instrumental music, thus losing the power that inspiring and jubilant music has on the soul, and so weaken the success of their missionary work. Besides, since the fraternal bond binding the independent missionary to other workers is weak, his work is less likely to outlive that of the denominations that work with more solidity.

THE SPIRITUAL LIFE

Though there are some mature Christians among the churches, as evidenced by their work, talk, prayers, and scriptural knowledge, yet usually the churches show themselves collectively and among their individual members to be in an elementary stage. Nor is the number of converts of a spiritual age or enthusiasm sufficient to manifest themselves in the form of good works such as the support of their own poor, the assistance to employment of their own members, or the taking of prominent part in the works of public philanthropy or utility. Again, the testimony of poorly attended prayer-meetings with thin prayers, which in their supplications rarely reach to other countries and frequently not far beyond the vicinity of the church, do not indicate a spiritual advance or grip of the power of prayer. Yet a good sign is the often fervent prayer for the salvation of

others. The poverty and accompanying lack of education in so many members are all against wide knowledge.

RELATIONS WITH GOVERNMENT

The attitude of government officials and other public men and movements toward the Evangelical Church is anything but uniform. Generally speaking, their attitude is non-committal. Among the men who serve in the Cabinet of Peru, there are some who are notoriously opposed to the evangelical churches. On the other hand, there are many prominent public men who really wish well to the cause. But, generally speaking, though much more numerous, they accomplish much less for the cause they sympathize with, because they will not commit themselves against the clergy. The situation is best understood in the light of the broad fact that public and intellectual men are wholly indifferent to Christian worship. It is to them but a relic of a bygone age, in which the women are to be humored, but which does not really matter and which, therefore, is not worth getting into trouble for. Officials, generally speaking, are not unsympathetic, but many allow themselves to be too easily led into measures of opposition by the priests.

The question of the *personeria juridica* of the evangelical bodies and their right to hold property has been much debated with legal authorities in Peru, but no satisfactory conclusion has been reached. Property in Peru, owned by mission boards, is at present held by direct title and indirect title in the name of the mission, but the principal properties in the name of limited companies constituted for the purpose. The weight of legal

opinion is to the effect that property can be registered but cannot be defended before the courts by evangelical bodies. (This refers to conditions in 1915.)

Is there any reform legislation needed? Yes, surely! There is not a law on the statute books of Peru touching matters of religion which does not require reforming. Reform legislation is urgently needed to give liberty of worship, freedom from the Roman catechism and confession in the national schools, at least for those who desire exemption, the modification of the civil marriage law, so as to make the process very much cheaper, and the secularization of the cemeteries. There is urgent need of a divorce law and some measures compelling the equal treatment of those of all creeds in the public charitable institutions of the republic.

What attitude ought missionaries and national workers adopt toward government abuses and reform movements? In the first place, an attitude of extreme wariness. The worker ought to remember that any action of his may involve for years the reputation of the whole evangelical movement. "Government abuses," unfortunately, cover a wide range of interests in South America. With the great mass of them the missionary has nothing to do. Two classes of abuses, however, might demand his intervention; namely, those directed against the evangelical movement and any occurrence of those great national crimes which destroy the liberties or threaten the existence of defenseless tribes or races. Concerning these latter, if the demands of Christianity require the action of the missionary, he ought to obtain the adhesion of the bulk of the Christian forces in the country before taking action, then appeal to the national

authorities to right the wrong, and only after exhausting in vain the national resources of justice should he assume the responsibility of publishing the particulars in foreign lands.

GENERAL DISCUSSION OF THE REPORT

After reading his report the Rev. Mr. Stuntz submitted to a lengthy cross fire of questions from the floor, designed to bring out additional statistical data concerning the number and size of the churches, the enrolment of Sunday-schools, and such matters.

Mr. Charles J. Ewald and *Mr. E. M. Foster* took exception to the recommendations of the report against the establishment of churches for the student class. Upon the suggestion of Bishop Kinsolving that the student field offered an opportunity for the Young Men's Christian Association, Mr. Ewald replied that it was impossible for the Young Men's Christian Association to occupy adequately the student field, or any other field, by itself. That organization, he said, must have a church to send its young men to.

The *Rev. W. H. Teeter* wanted all delegates to take back home the fact that there is no possibility of making progress in Peru without vastly greater expenditure in adequate church buildings. Supplementing this speech, Bishop Kinsolving pointed to the superior church buildings of the Episcopal mission in Brazil, alluding to the Church of Our Savior as the best evangelical house of worship on the continent. Nevertheless, he said, good buildings are not enough; only the power of the Holy Spirit producing conversion in the lives of men can save South America.

Mr. T. Webster Smith deprecated the investment of much money in church buildings, preferring to see it used for rapid training and evangelization of the country in view of his belief in the nearness of the Lord's second coming.

Staff-Captain Samuel Lundgren gave an account of the work of the Salvation Army in Callao, dwelling particularly upon the work among sailors, for whose benefit the Salvation Army maintains a home. He spoke of the fact that the Army was influencing all classes of people, there being at this time two university men in their ranks.

IV

REPORT ON EDUCATION

By the Rev. H. A. Nordahl

STATE SCHOOLS

The importance of education has been recognized by the national government since the founding of the republic. With the declaration of independence in 1821, provision was made for free public-schools in the capital of each department, and in 1823 it was declared that the state owed a free education to everybody, and a central Bureau of Education was established with a view of realizing that high ideal. The national system of education is a highly centralized system, and follows very closely the political régime. The organization of the schools and the methods employed in teaching are essentially those of Central and Southern Europe, France having been taken in general as the model in school matters.

The state recognizes its duty to give a free education to all its subjects and laws are provided making primary education compulsory. And yet less than fifty per cent. of the population can read and write, and less than half the children of school age are enrolled. The average attendance is about one half the enrolment, so that less than twenty-five per cent. of the children of school age are actually in school. Reports show that less than

four per cent. of the entire population is in school, placing Peru by this classification eighth of the ten South American republics. There are several causes contributing to this state of affairs. The local authorities who should see that the attendance laws are enforced are negligent. The police are charged to arrest every child of school age found on the streets during school hours. Each child on registering is given a card certifying that he is a pupil registered in that school, and if a child has no such card to show the police, he is liable to arrest.

The schoolroom is not made attractive to the pupils. The seats, if there are any at all, are uncomfortable. The law stipulates that the floors must be swept daily and scrubbed fortnightly, when, as a matter of fact, many schools have a dirty floor. The laws are good, but in many instances impracticable or not enforced.

CATHOLIC SCHOOLS

The schools under the control of the Catholic religious orders are very important and they exert a strong influence, for in these schools the children of the best families are educated. In Lima, the government schools are for the poor children only, the rich attending the religious schools. It can be said that the Catholic Church has monopolized the instruction of the best society. There are Catholic schools in the most important cities throughout Peru and, wherever established, they cater to the best families. These schools do not receive government subventions. The parents are those who pay very high for the instruction of their children. Tuitions are high in order to give the schools more prestige

and also so that the best classes patronize them, and not the common people. Illegitimate children are not permitted to enter.

Generally the Catholic schools are better organized than the government schools, for they have more money with which to meet their expenses. The instruction is better, for it is given by men who devote their entire time to teaching, and being well paid, dedicate themselves to their work with enthusiasm. Their buildings and equipment are very good. The fees for instruction and board being very high, they have the money with which to secure that which is best adapted for their needs. The government does not inspect them directly by means of any public inspector. It merely sends an official board of examiners at the end of each year, the students rendering their examinations before this board, thus receiving certificates which are accepted by the university or the special schools, such as the school of engineers. The certificates have official recognition only when the examinations are rendered before this official Board of Examiners.

The ideal of these schools is to form citizens who will be Catholics, patriots, and good parents. They have as their motto, "*Dios y La Patria,*" but their motive is unquestionably religious. The teachers are all priests, and much time is given to religious instruction. The children spend much time in religious service. There are many holidays because of many religious feasts. The children are obliged to join religious organizations with different patrons. In all of this, attendance at mass, confession, and frequent communion are obligatory. The result is that when the boy gets out of this com-

pulsory religious activity there is a reaction, and he ceases to attend religious services. With the girl the result is opposite. Her training binds her to the church and she becomes its faithful supporter and loyal protector.

Although most of the teachers are French, more attention is given to the study of the English language. Some classes, as Spanish and history from the religious view-point, are very well taught. Other subjects, however, such as the natural sciences, are poorly taught, and very little attention is given to manual training. They adapt their books to their own use, many times mystifying historic deeds and scientific facts.

MISSION SCHOOLS

There are in Peru nine mission schools, under four societies, with a total enrolment of about 600 pupils. The Methodist Board has five schools; the Evangelical Union of South America, two, and one night school; the Salvation Army, one; and the Women's Foreign Missionary Society of the Methodist Church has a girls' school. The oldest is the elementary school in Callao, under the Methodist Board, established in 1891.

Most of the mission schools have been started to meet the needs of our church people. Mission boards have been forced to open separate schools for the children of Protestant families, in order to free the children from the persecution of other children and directors, which, in some centers, has been very strong. But once established, our schools have not been limited to Protestant children alone. In fact, in nearly all mission schools, the number of Catholic children predominates.

AIM OF MISSION SCHOOLS

First of all we must fulfil our mission as a school. We must educate our pupils or we are a misnomer. Our ultimate aim or desire, as missionaries, is to gain the country for Christ. To do this, we must convert the individual in the country, whether in school or out of school. The value of schools as a medium of propagating religion is so generally acknowledged that we need not here defend it. But their value is much heightened because of the educational lack of Peru. Our main purpose is to come in touch with the children, and form character; to win them and develop them along our own lines, rather than merely to instruct them. The developing of character must have ever-increasing attention. We must educate all sides of the children, making real men and women.

The schools have been very effective in giving us a place before the people. They have given us publicity and prestige and have helped to break down prejudice. Protestant ideas have been diffused in the community through the schools, gaining the confidence of the people and getting the children into our Sunday-schools and the parents into our churches. Our graduates, although most of them are not definitely Protestants, defend us and our religion.

GOVERNMENT SUBSIDIES TO MISSION SCHOOLS

At present not any of the mission schools are receiving subsidies. One year the Callao High School received a subsidy of £30 for six scholarships. With this excep-

tion, the mission societies have not received or solicited government help, which would have limited the freedom of the schools in their courses of study and in the books used. The experiment made by the Callao High School did not prove satisfactory. It would not be well to accept government aid to such an extent that it would affect the work much should the subsidy be withdrawn. We would not wish to be obliged to conform to the national course of study or methods, particularly in the religious teaching. We want to teach our religion and not Catholicism. We want to give our pupils a knowledge of the Bible. Their courses in sacred history are poor. Those who come in the advanced classes are not qualified for Bible study.

Government grants would be welcomed by the schools, if they did not carry with them too many restrictions. They would give us prestige. But to conform our schools to Peruvian standards enough to secure admission from our schools to the university, would make our schools too inferior. We cannot afford to ruin our system of instruction in order to gain this point. However, we should secure, if possible, the privilege of sending our students to the university, after passing the prescribed course of study. One of the schools in the interior passes the public examinations satisfactorily in everything excepting the catechism. The result of the present plan, however, is that our students do not enter the university. And it is the university men who hold the positions of power and influence. Then, should we not strive to get students from our mission schools, with our ideals, to enter the university and obtain their degrees? Most of the students have not desired to enter

the university. To my knowledge, only one has tried, and he passed all the examinations successfully, entering as a regular first-year student. The fact that our graduates have not been permitted to enter the university without special examinations has had another effect. The more ambitious of the boys and some of the girls of the Callao High School have gone to the United States or Europe for their university education. It has at present eleven ex-students and graduates studying in universities of the United States.

[The report treats in elaborate detail of special problems inhering in the primary and secondary schools. It also considers the problems of financial support of mission schools, discussing problems of pupils' tuition and salaries of teachers.—EDITOR.]

TEACHERS IN MISSION SCHOOLS

The foreign teacher should have the missionary viewpoint, but must have other qualifications than missionary enthusiasm. He is to be a teacher, hence he should be an educationist. The boards do not send out nurses or preachers who have not had the proper training. Then why send teachers who have not had the right kind of preparation? Educational work is also a field, distinct from the others, and a desire to be a missionary, coupled with a theological training, does not necessarily fit one to take a place temporarily in a mission school, while he is learning the language so as to be able to enter evangelistic work. The mission school should not be made a stepping-stone between the theological school at home and preaching in the foreign field. It hurts the school.

not a woman's normal school. In all the churches there are many young people who ought to be in process of preparation to become real Christian workers. In the government normal schools there is a hostile atmosphere. Evangelical young people sent to these schools are often mocked at, and, being from sixteen to eighteen years of age, easily lose their faith or become indifferent. There is urgent need of a normal school to receive these young people and prepare them to become teachers. One denomination cannot do this alone. The task calls for the union of all the forces on the field.

Miss Ruth Rouse asked that all who knew the names of Peruvian students in European schools should give their names to her, as plans are in operation under the auspices of the Student Christian Movement to guide such students into the best Christian associations. Mr. Charles J. Ewald made the same request in regard to the students in North America.

Mr. E. M. Foster urged the need of a normal school for women. He cited the case of a girl who was refused admittance to the normal school in Arequipa because she was known to be a Protestant—this in spite of the new law granting liberty of worship. Mr. Foster indicated that he would himself see the Minister of Education on behalf of this girl, but in any case she would have to suffer. No doubt there were many others like her. He advocated night classes among the artizan class and gave figures showing the condition of semi-illiteracy even among the young fellows of a social club attached to his church.

The *Rev. Alfonso Vasquez* urged the need of a seminary in Lima for the training of pastors.

The *Rev. Webster E. Browning, Ph.D.* sketched four plans of study-courses: (1) Government system of studies, for primary and secondary grades, especially secondary. This involves large expense and is impossible except by subsidy from the government or appropriation from the missionary societies. The Instituto Ingles at Santiago, Chile, of which Dr. Browning is principal, formerly followed the government curriculum. They were unable to keep up equipment and teaching force to the level of government schools. Besides they were *Protestantes*, while government schools were free and teaching the religion of the country. (2) A course recognized by the government.

To secure government recognition of a school as on an equality with government schools is difficult because the government has decided that only its own school can give diplomas. (3) An unconditional subvention from the government. This could not now be secured. (4) A school with a course entirely free and independent—not following the government course. This is the only kind of school now possible. Such a school must offer something attractive. English would be one attraction, also commercial courses. The Presbyterian schools in Chile were equal to high or technical schools of the United States. They were not reckoned in Chile as equal to *liceos,* but in the United States their graduates were received into universities without examination while Chilean university students were not.

Señor Rigas objected to the word "Protestant" as harmful, making people think of the sixteenth century. A better word is evangelical.

The *Rev. Federico A. Barroetaveña* advocated what he called teacher-preachers, referring to his own success in Venado-tuerto in the Argentine, where in less than two years he developed a school with 200 students supporting itself by tuitions.

The *Rev. Eduardo C. Pereira* spoke of the great care needed in the conduct of a boarding-school. There must be a strong evangelical element among the pupils. If the Catholic influence preponderates the Protestant element will be smothered and faith destroyed. He did not care so much for English. Much of the English instruction given to Spanish-speaking youths leaves them with the hairy hand of Esau but the voice of Jacob.

Bishop L. L. Kinsolving advised that English should be voluntary in evangelical schools.

The *Rev. H. A. Nordahl* suggested that scholarships for poor but promising evangelical pupils would be a great help. He reminded the conference that pupils in the free government schools were required to receive Catholic instruction and go to mass and confession.

Professor J. A. MacKnight, M.A., head of the Men's Normal Training School, of Lima, a government institution, who was present at the session, was invited to close the discussion. He approved Señor Barroetaveña's suggestion of teacher-preachers. He suggested that young evangelical teachers might live on

haciendas teaching scientific agriculture, and with Bible in hand show the natives simple remedies for their animals, thus winning their hearts. Discussing the question of coeducation he gave it as his opinion that with tact and firmness Latin-American boys and girls could be educated together, but the success of such a plan would depend chiefly on the principal in charge of the school.

V

REPORT ON COOPERATION AND UNITY

By the Rev. William H. Rainey

The Roman Church boasts of its catholicity and pours the vial of scorn on those whom it considers as sectarian. Usually the first argument a Romanist brings forward in defense of his church is its unity, as contrasted with the multiple divisions of Protestantism. Protestant missions working in papal lands should unite their efforts, or at least cooperate in a common policy, that this reproach may be removed. However, the evil caused by the multiplicity of sects does not end here, for not only does it place a powerful weapon in the hands of the adversary, but it confuses the mind of the people whom the church is trying to reach, and renders them less receptive to the gospel message. I remember a certain small, rustic town in a South American republic, containing not more than a thousand inhabitants, that possessed five evangelical churches. The total number of Protestants in the town was about one hundred. United, they would have formed one respectable congregation, capable of supporting its own native pastor; divided, they formed five insignificant groups, without resident pastors, without evangelistic power, without local prestige. Yearly I visited this unhappy town on

the business of the British and Foreign Bible Society, and though all were interested in the work of this institution, yet the divisions separating them were deep enough to prevent them uniting even annually in the common interests of the Master's kingdom. While it is true that this is an exceptional case, yet I know a number of South American towns but little larger than the one referred to, where as many as three evangelical churches dispute possession. Where there is such a manifest waste of missionary force, it is not strange that the evangelical testimony is weak, and converts few and far between.

[The report recited at length the plan of cooperation adopted at the Cincinnati conference on mission work in Mexico, and pleaded for the application of the underlying principles of that plan to Peru and other South American republics. An organization called "The Evangelical Alliance of Peru," formed in 1914, including in its membership the recognized workers, both national and foreign, lay and clerical, of the evangelical missions working in Peru, the colporteurs of the Bible Societies and the Protestant teachers of the evangelical schools, was described as a step prophetic of a larger cooperation among the Christian forces working in this direction. The sentiment is generally entertained by mission leaders that the various societies working in Peru should adjust their differences in things unessential and adopt a common appellation—La Iglesia Evangelica del Peru,—using, when necessary, the name of the particular denomination in brackets. Strong emphasis was laid by the report upon the importance of a thoroughgoing practise by all the churches of exchanging mem-

bers by a recognized common form of church letter.—EDITOR.]

GENERAL DISCUSSION OF THE REPORT

The *Rev. Sam R. Gammon* opened the discussion with a plea for the subordinating of denominational interests to the welfare of the cause of Christ.

The *Rev. Charles Clayton Morrison* pointed out a certain significance in the fact that all the questions in the agenda for to-day bearing on the question of unity were constructed with the use of the negative, implying that they were expected to be answered affirmatively. This he thought was indicative of the general trend in the church of to-day toward Christian unity. He declared that fundamental reorganization of the forces of Protestantism was necessary in order to gain the results aimed at by the church's Lord. This fundamental reorganization involves in some very radical way the abandonment of the denominational order of the church. Denominationalism must come to be felt personally by Christ's followers as a positive sin. The unity of believers is essential to the evangelization of the world—such a unity as the world can see, not a mystical unity only, but an organic and objective unity. The task laid upon the church can not be done while the church is divided. Our Lord's prayer for unity should bring to the souls of his followers a piercing sense of the sin of division. There are no good reasons why we should have denominations to-day. The reasons for division may have seemed good a century or two ago, but they no longer justify a sectarian order in the church. We must strive not only for a federation of denominations but for the unity of the body of Christ.

The *Rev. A. G. Baker* said that it was important to send missionaries to these fields who put the interests of the Kingdom above those of their denomination. And it is important for boards to make it clear to their missionaries that they would not gain preferment by putting denominational interests ahead

of the Kingdom. He also emphasized the importance in this connection of honesty on the part of the missionary, a virtue which, he said, those of experience on the field would understand.

Professor Erasmo Braga pointed out the fact that there was a pronounced tendency among Latin-American Christians to exaggerate the doctrinal differences brought to them by their North American teachers. He cautioned the missionaries against the emphasis of these differences and suggested that if a common form of worship could be provided for the use of all evangelical congregations it would prove to be a means of drawing the churches together.

The *Rev. H. P. Archerd* admitted that the ideal is and ought to be the founding of a united national church in each of the South American republics. Yet while the work is receiving support from the denominations of the homeland it will be necessary to maintain denominational distinctions for the sake of denominational sentiment at home. Christian unity, he continued, is not yet practicable. As the churches become self-supporting these denominational lines may be obliterated.

The *Rev. John Ritchie* declared that more money would be received for the support of a united national church than can be commanded by a denominational propaganda. He suggested that a fundamental need in Peru at this time was the establishment of a national seminary for the training of a large number of workers, among whom may be selected the best and most promising students who will be sent to some international seminary, yet to be established, for preparation to become the outstanding leaders of the Latin-American churches. He affirmed that it was a vital matter in the cooperation of the churches that personal misunderstandings and differences should be kept down. These he contended are much more responsible for disunity than denominational doctrines.

Mr. Charles J. Ewald spoke on the importance of an international seminary to be located somewhere in Spanish-speaking Latin America, and a seminary of the same character for Brazil. While not discounting the importance of a training school located within the boundaries of each republic, he believed it was impossible to do the most advanced work necessary in these national institutions. This work can be done only in an

institution that will command the respect of the intellectual leaders of the whole continent.

The *Rev. S. R. Gammon, D.D.* asked Mr. Archerd if he thought the constituency in the homeland would give less money to a united church on the mission field than for denominational efforts. *Mr. Archerd* replied, "Yes."

The *Rev. Federico A. Barroetaveña* quoted the expression, "Victory gives no right," and added, "Neither does money." The boards give unconditionally.

Bishop William O. Shepard, responding to repeated inquiry as to the attitude of the home boards to the proposal for a united church on the mission field, declared that these boards had sent this delegation to these countries for the very purpose of fostering unity among the churches. They are more anxious for unity than the workers are. The problems on the mission field are essentially the same problems found on the home field. Overlapping is often exaggerated. There is room for all. It is no disgrace to Christianity at home or here to have two churches facing each other on opposite sides of the street. The disgrace comes when one preacher stands at the door of his church and shakes his fists belligerently at his neighbor. The problem is, in the last analysis, a personal problem. The personal element in the problem cannot be taken care of by the boards but by the men and women on the field. The continuation *spirit* is needed more than continuation *machinery*. The spirit that started Edinburgh and Panama and these regional conferences is a spirit of unity.

The chairman, *Dr. A. W. Halsey,* pointed to Korea where four Presbyterian denominations united their several works. Afterwards this combined enterprise was united with the large Methodist Episcopal work. Still there was overlapping. A survey of the whole field was made, a line drawn, the Methodists were to become responsible for work on one side of the line, the Presbyterians for the territory on the other side. By this division 4,000 Presbyterians became Methodists! Dr. Halsey asked facetiously what had become of the Methodists left on the Presbyterian side of the line. A Bible training school, a theological seminary, schools for girls, and schools for boys, were founded by the united efforts of the two bodies. A Christian

university is now planned under united auspices. Such cooperation is not utopian. The beginning must be made on the things possible now. He declared that the Presbyterian board can raise more money for united work on the mission field than for Presbyterian propaganda.

Bishop William O. Shepard supplemented the speech of Chairman Halsey by pointing to the 12,000 Methodists in India who had become Presbyterians by a similar delimitation of territory in that country.

The *Rev. George H. Trull* spoke on behalf of cooperation in Sunday-school work. The World's Sunday School Association is illustrating the spirit of cooperation. He believed it practicable to maintain a Sunday-school periodical in Latin America, doing for Spanish readers a service similar to that performed by the high grade Sunday-school magazines in the United States. He also dwelt on the importance of unity in the work of teacher-training.

VI

FINDINGS OF THE CONFERENCE

SURVEY AND OCCUPATION

We find:

(a) That the northern half of the republic of Peru, with a population of more than two million people, is entirely unoccupied, save for a few sporadic efforts along the coast, which are not adequately supported, and

(b) That in the other half of the republic there are many strategic points as yet untouched.

In view of these facts, the conference holds that there is urgent need for the agencies now at work to strengthen greatly their staff of foreign workers, and to devote special attention principally to the preparation of an adequate staff of national workers. The conference further urges upon the attention of other missionary societies the pressing need of the unoccupied areas of this great field.

We find:

(a) That practically half the population of Peru is Indian, almost entirely destitute of the great blessings that Christianity bestows. We feel that the time has come for a definite and adequate approach to these neglected peoples.

(b) That in Peru there are a number of institutions of higher learning, among them the oldest university in

the western hemisphere. The thousands of students who frequent these centers of learning are largely indifferent to religion as such, and no adequate presentation of the gospel has been made to them. We would lay the needs of this numerous and influential class upon the heart of the Christian church, with a recommendation that highly educated and specially trained workers be assigned to this strategic work.

Partial reports from the great republics of Ecuador and Bolivia clearly show that similar conditions, both as to area and to classes, obtain, and the recommendations made as to Peru may be considered as equally applicable to these lands.

THE CHURCH IN THE FIELD

The conference notes with deep concern that within the period of the past fifteen years the church in this field has made but slight progress, either in number or substantial strength; but taking all the difficulties into consideration, including the hesitant policy of interested boards, we find grounds for encouragement in the following facts:

(a) Increased influence of the churches on the life of the community.

(b) The attainment of the law granting religious liberty throughout the republic.

(c) A satisfactory advance by the churches toward self-support.

(d) Evidences of spiritual progress and the promise of developing leadership in the present church membership.

We recommend:

(a) That a greatly increased emphasis be laid upon the early and proper preparation of a national ministry as a primary function of missionary activity and a vital factor in the development of a self-governing, self-perpetuating and self-supporting national church.

(b) That special stress be laid on the work of the Sunday-school and other forms of Christian activity on behalf of the young, which will enlist their sympathies and assure their permanence in and loyalty to the church.

The conference commends the efficient work now being done in and for the Sunday-schools of Peru, but urges that steps be taken further to develop and promote this important branch of missionary service. It is recommended that union teachers' training classes be conducted at suitable centers; that a union Sunday-school journal, with ample departments, be published under the guidance of the World's Sunday School Association; and that a specially qualified leader be set aside, as soon as possible, by the cooperating missions, for the task of coordinating, standardizing, and enlarging Sunday-school activities.

By abundant data, the conference is convinced of the great need and opportunity for stimulus and uplift in the social life of Peru, as well as of the present inadequate efforts of the churches, both Roman Catholic and evangelical, to meet this need. We recommend, therefore, the establishment, wherever possible, of institutions and agencies which may minister directly to actual conditions. Such social service should be vitally and constantly related to the spiritual objective of the evangelical churches.

EDUCATION

The conference finds that the schools already established are in need of a larger staff of workers and more adequate equipment in order that they may do their work in a worthy manner. It urges that these needs be met and that one or more additional schools of a secondary grade be established at strategic points in the field.

In view of the prime necessity and obligation of training the children of the evangelical church; in view of the persecution to which these children are often subjected in the public schools; in view also of the valuable work such schools may do as evangelistic agencies, the conference urges that one of the most pressing and present needs is to provide a large number of primary schools in the centers where evangelical communities exist.

The most urgent need, in view of the two preceding findings, is for a well equipped normal school under positive Christian influence.

The conference further recommends, in connection with the interests of higher education, that the claims of Peru be considered when the question of the location of Christian universities, as recommended at Panama, shall come up for consideration.

The conference would strongly urge that in the educational work the principles of cooperation be applied: (a) In coordinating and standardizing all schools—primary as well as secondary. (b) In avoiding the duplication of work, or the overlapping of territory in the selection of centers for secondary schools. (c) And

in joining forces for the support of secondary and other schools of higher learning in territory occupied by two or more missionary agencies. The conference recommends that the evangelical element and influence be emphasized in all the educational work.

LITERATURE

The conference has evidence of increasing demand for Christian literature in Peru, and of the vast and yet unrealized possibilities of the printed page as a factor in evangelization. It is recommended that this powerful agency for permeating the national thought and for contributing to the intellectual, moral, and spiritual development of the Christian community, should be greatly strengthened and enlarged. To this end, the following suggestions are made:

(a) That the missionary societies represented in Peru, in collaboration with other societies that work throughout the Spanish-speaking world, should seek to create a Spanish evangelical literature committee.

(b) That under the direction of the said committee, men or women specially qualified should be set apart and maintained by their society for editorial work, for the translation of suitable books from other languages into Spanish, and, above all, for the production in Spanish of original works, particularly adapted to the respective Latin-American countries.

(c) That as a rule only Latin-American Christian scholars should be chosen for this work.

(d) That the books and pamphlets published by this committee bear the imprint of a house in Spain.

(e) That one interdenominational Sunday-school weekly and uniform helps be issued under possible arrangement with the World's Sunday School Association. This could be published at some center on the field.

(f) That the missions combine in the publication of one independent weekly or monthly journal, sustained at a high level of editorial tone and content, and devoted to good general reading, the discussion of current religious, scientific, and sociological questions—interpreting, in a worthy manner, for Peru, the broad interests and sane views of evangelical Christianity.

WOMEN'S WORK FOR WOMEN

The conference finds that in Peru, as in all Latin-American countries, there is an urgent need for the development of all those forms of religious effort which tend to ameliorate the social and religious conditions which have for so long held woman in bondage. The woman of the lower classes, in particular, is the great burden-bearer and merits the sincerest sympathy and help of all the Christian forces at work in Peru. We recommend:

(a) That the work of nursing so admirably done, at present by a very small body of consecrated foreign women workers, be extended to other points of the republic.

(b) That efforts be made to found union training-schools for nurses, where Peruvian women may be prepared for this important service.

(c) That union Christian normal schools be established where the young women of the evangelical faith may be

thoroughly trained for service in the educational work of our various missions, and that attention be given to industrial schools for girls.

(d) That, when possible, trained workers, national or foreign, be set apart for special service among the women. The duty and privilege of these workers would be to visit the homes of the women and to inculcate, by practical methods, ideas of hygiene and care of children, at the same time that an earnest effort is made to build up these sisters in the faith of Jesus Christ.

COOPERATION AND UNITY

The conference finds among the churches in Peru a commendable spirit of harmony extending across denominational lines, and a strong desire on the part of all the workers for still closer cooperation of all the forces against the strong powers of evil which confront the gospel. We hold that there is no more important duty now before the church in the field than that it manifest to the world the essential unity of faith and purpose that exists underneath its diverse forms of organization. In order to give effective testimony to this unity, we recommend:

(a) That a common name be adopted by all cooperating bodies, for instance, "The Evangelical Peruvian Church," and that local churches be called by this name followed by the particular denominational name in brackets, if so desired.

(b) That united plans be made for the occupation of the now unoccupied territory. To this end we recommend that one or more strong evangelical bodies be

invited to undertake work in Peru, Ecuador, and Bolivia.

(c) That while large areas of Peru are without any evangelical work or workers, a duplication of effort in any of the now occupied portions of the field would be not only inadvisable, but contrary to the Christian spirit, excepting in cases of the capital city of the republic, where headquarters of all organized work in the country would naturally be located.

(d) That a common form of church letter be adopted for the use of members moving from one community to another, and that presentation of this credential be considered as sufficient ground, without further conditions, for acceptance into full fellowship in the church to which it is presented. We further recommend that pastors follow up their removing members by correspondence or other efforts necessary to secure their entrance without delay into the church in the community to which they have removed.

(e) That the discipline of the churches be mutually respected.

(f) That a common scale of adequate salaries for national workers should be agreed upon.

We reaffirm the declarations of the various commissions of this conference regarding the importance of cooperation in all forms of Christian activity; such as education, production and distribution of literature, and delimitation of territory.

We recommend that a union training-school for Christian workers be established as soon as possible in the city of Lima, in which men and women may be thoroughly prepared for the various forms of Christian activity which may be demanded by the work in Peru.

This training-school should develop as thorough a theological course as possible. We believe that the establishing of such a school presents an attractive task for some strong evangelical agency not now represented in Peru, in cooperation with the agencies now in the field. The provision of this recommendation is not to be construed as prejudicing the question of an instructional seminary.

We recommend that the British and Foreign Bible Society and the American Bible Society devise a basis of cooperation that will eliminate complications and misunderstandings as to prices of books and overlapping of territory by their respective colporteurs.

To conserve and carry forward the labors and findings of this regional conference, we recommend that there be formed a committee on cooperation, composed of representatives of the cooperating bodies, whose function shall be to devise ways and means for carrying out the foregoing recommendations and to arbitrate in cases of difference or dispute.

THE CONFERENCE AT SANTIAGO, CHILE

March 16-21, 1916

TACNA
Arica
TARAPACA
Iquique
ANTOFAGASTA
Tocopilla
Antofagasta
Taltal
Chañaral
ATACAMA
Copiapo
Huasco
Valleñar
La Serena
Coquimbo
Valparaiso
Santiago

Talca
Concepcion
Carahue
Temuco
Valdivia
Puerto Montt
CHILOE
TERR. MAGALLANES
Punta Arenas
Cape

THE CONFERENCE AT SANTIAGO, CHILE

I

BACKGROUND AND SIDELIGHTS

From Lima to Valparaiso, the chief port of Chile, is a seven-day voyage. The deputation's destination was Santiago, Chile's capital city, which is situated about eighty miles from Valparaiso. On the voyage down stops were made at Mollendo, next to Callao the chief Peruvian port. Here begins the principal railway of the country, called the Southern of Peru, by which travelers climb the Andes, visit the ancient and classical city of Arequipa, the ruins of Cuzco, and the region about Lake Titicaca, which is the heart of the old Inca civilization. The steamer also called at Arika, Iquique, Antofagasta, and Coquimbo. This region is devoted mainly to two industries—guano and nitrate. Professor Ross calls it one of nature's jests that this utterly barren portion of the western coast of South America should have been providing the world for many years with two fertilizers which have made old European soils quicken with harvests. Members of the deputation went ashore at these cities and met the missionaries and held services when practicable. They were deeply impressed with the courage and consecration of the missionaries at work

in these industrial fields so completely devoid of the comforts and what are commonly taken to be the necessities of civilization.

A cordial reception awaited the company at Valparaiso. A part of a day was spent in investigating the work of the Young Men's Christian Association and several churches and missions in this vigorous city of some 200,000 inhabitants. That evening, accompanied by a group of missionary and native leaders from Valparaiso, the visitors went to Santiago for the regional conference which opened the next morning, March 16.

In addition to the regular deliberative sessions of the conference, there were several events which especially deserve to be recorded. The first of these was the public meeting in the Union Church on the first evening. Addresses interpreting the Panama Congress were made to a large audience by the Rev. H. C. Tucker, the Rev. Charles T. Paul, the Rev. Alvaro Reis, and Bishop Shepard, with Dr. A. W. Halsey presiding.

The next evening a largely attended and very successful popular meeting was held in the Comedy Theatre. Every seat in the spacious building was taken. This was the largest public gathering which the deputation attended in its entire journey. Bishop Kinsolving presided. Addresses were made by Dr. A. W. Halsey, the Rev. Alvaro Reis, and the Rev. Federico Barroetaveña. The addresses awakened a great response from the audience. There were broad-visioned interpretations of the work of the Panama Congress and of the evangelical forces in Chile and all South American countries. A reporter representing the most conservative Roman Catholic paper in Santiago, *La Union,* was present, and wrote

for his paper the following article. Taking into account the fact that *La Union* is generally known to be the mouthpiece of the Roman Catholic Church in Chile, subsidized by the church and carefully guarding its interest in the public mind, this article has very great significance. In the main his narrative is true to fact, though the writer exaggerates the emotionalism of the audience and makes the representatives of the Salvation Army on the stage and in the audience more conspicuous than they really were.

THE ADVANCE OF PROTESTANTISM

(Translated from "La Union" of Santiago de Chile.)

Some of the daily papers gave the notice, recently, of the arrival in the country of certain delegates to the Congress on Christian Work which was recently held in Panama. For this reason, there was to be held in a theater of this city, a great meeting to which all the evangelicals of Santiago were invited, in order that they might hear the message of these delegates and come to know of the decisions formulated in that great assembly.

This invitation provoked our curiosity. We had heard mention made of this Protestant sect which our people has christened with the picturesque name of "Canutos."[1] We had the impression that the Lutheran religion had gained some ground among us, thanks to the persevering labor of the Salvation Army which, under pretense of fighting alcoholism, is carrying forward a formidable propaganda in favor of Protestantism. In a word, we were convinced, beforehand, that

[1] All Protestants in Chile are called "Canutos," the name signifying followers of Canute, one of the best known of the early preachers.

Protestantism, in spite of its exotic character, as regards the mentality, the mode of life, and the religious traditions of our people, had gained a few adepts among the Chileans.

But we never thought that the thing might assume greater proportions. In going to the Theater of the Comedy, we imagined that we would find it more or less filled with foreigners, numerous misses, and ladies; a few Chileans more or less curious, like ourselves; a few women of our land, and a very, very few specimens of the male citizens of the native land of O'Higgins and Arthur Prat, who, as is known, are ardent devotees of the Virgin of Carmen.

Our surprise, therefore, was great when we found the theater full from the pit to the highest gallery, all the seats occupied by a gathering that, it is true, was cosmopolitan, but in which the national element predominated. On the main floor numerous foreigners were to be seen, both men and women; there were also present a good number of Chileans, and of Chilean women, in particular. The same may be said of the boxes. But when we came to the galleries, there was a complete dearth of foreigners. The creole element filled them completely. Men and women were crowded together in them, like clusters of grapes, without showing the slightest weariness in that ill-smelling, thick atmosphere. One might think that we were to witness the début of some famous production, and that in anticipation of the coming pleasure no one paid the slightest attention to the inconveniences of the moment.

Thus the moment came for the opening of the program. The curtains were drawn and the platform came into view occupied by the desk of the president, and behind this groups of ladies and gentlemen who, as we afterward saw, formed the chorus of singers. In the front row there were a number of gentlemen who wore the high collar and the frock coat which are the characteristic dress of the Protestant pastors, and of the professors in the colleges which the sect has among us. At one extreme of the platform sat Colonel Bonnett, the head of the Salvation Army in Chile, and scattered over the platform were brigadiers, soldiers, and female soldiers of that same army, with their characteristic uniform.

The program was begun. A gentleman who occupied the

place of president and who, we understand, was a bishop, invited us in the Portuguese tongue, to sing a hymn. It should be stated that as the people came in, all received a small booklet full of religious songs. At first we supposed it was a sort of keepsake, such as are given out at concerts, but we were to find out that it had a practical application; the booklets contained just the hymns which were to be sung. In this way, the audience could accompany the chorus on the platform and the singing soon assumed the character of a general invocation.

When the hymn was finished, the Bishop president gave us in a few words the object of the meeting. There were present three delegates to the Congress of Panama and they desired to speak to the Chilean evangelicals. We were to hear three renowned orators, and they would speak to us, respectively, in the language of Shakespeare, of Camoens, and of Cervantes, since one of them was a North American, another was a Brazilian, and the third an Argentine.

And immediately he presented the North American, adding that consolatory notice that his discourse would be translated into Spanish by another Reverend. And so it was, the North American orator arose and with great emphasis began his discourse, with a vibrant salutation to Panama, in which he dwelt on the great work of the canal and described it as one of the greatest triumphs of human energy and skill. He then spoke of the meaning of the Congress in Panama, in connection with the religious ideals pursued by Protestantism. There were in that Congress twenty-one flags, which signified that there were just that same number of peoples who were thirsty for the gospel. Those flags spoke of liberty, of wealth, of commerce, of power, and yet neither liberty, nor wealth, nor commerce, nor power were sufficient to make these peoples happy, unless, together with having these things, they possessed a spiritual life. It pained him to confess that not all those peoples were living according to the teaching of Christianity, among them his own land which he so dearly loved. But in order to live like a Christian, it was necessary to snatch men from the darkness of ignorance. Therefore, one of the duties of the Congress should be that of aiding in the diffusion of knowledge, in such a way that at the side of each temple there should be a school, where mankind might learn

to read in the great book, in the Book of Books, in the Bible, where are to be found the destinies of humanity.

Such was the discourse of the reverend North American, which, thanks to the interpreter, was perfectly understood by all his hearers, although in the translation a good part of the emphasis and fervid eloquence was lost. The orator and the interpreter did not complement each other, for in temperament they seemed to be diametrically opposed the one to the other. But in spite of this, the matter was perfectly understood, and this was what interested us. After we had sung another hymn as before, the reverend president announced that we were now to hear the language of Camoens, or in other words the Brazilian orator. He was a gentleman of venerable aspect and of splendid figure. By the terms in which he was introduced we learned that he was an eminent evangelical pastor in Rio de Janeiro. His language was essentially mystic. His discourse was really a sermon on the need of the spiritual life; that is, the religious life, not only for individual felicity but also for the felicity and grandeur of the nation. He insisted in particular on the transforming power of religion. The sciences, art, riches, cannot in themselves regenerate the individual. Only religion has power to illuminate the conscience of the good thief, and to place in his lips the redeeming word of pardon. Religion, the divine principle that fills it, was that which produced a reaction in Saul of Tarsus and converted him from an implacable persecutor of the Christians into a formidable champion of the church of Christ, into the great apostle, Saint Paul.

The orator becomes more and more enthusiastic, more and more fervid. His tropical imagination suggests brilliant similes. Taking a walk in Santa Lucia [1] he found a strange inscription,—"To those who are expatriated from heaven and earth." The place which is to-day one of the most enchanting parks in the city, was, at one time, a cemetery. In the same way ought religion to work in the soul, transforming it, purifying it, beautifying it. The human heart, too, is customarily a cemetery, in which lie faith and hope. That heart must be awakened to life, infusing into it the spirit of Christ. It must be converted into

[1] A public park in Santiago.

a garden, from which man can address the Creator with those immortal words, "Our Father, who art in heaven."

The assembly, carried away with its emotions, applauds wildly. A breath of mysticism passes through that theater which is called "The Comedy." A still more fervent hymn is sung, with the greatest unction, as an harmonizing echo of the discourse. Then the president introduces the evangelical pastor of Rosario, Argentina, who is to speak to us in the language of Cervantes.

This orator shows from the very first moment that he knows the weak side of the Chileans, consequently as soon as he advances to the front of the platform, he takes out two flags, one the Chilean, the other the Argentine, and unfolds them interlaced. A thunder of applause greets this simple maneuver and when he salutes the flags, evoking the glorious days of Naipo and Chacabuco, we have no power to describe how the thunder is converted into a veritable tempest of applause. The discourse of this orator is an apology of Protestantism. He makes it clear that his is the revealed, the only religion, founded by Jesus Christ himself. His striking gestures, his resounding voice, his vigorous phraseology, his sober mimicry,—all give to the orator the aid of one who is carried away by his passion, of one who is vehement, a fanatic. His conceptions are like his physical characteristics, instead of convincing, he seems to crush down opposition. They, the evangelicals, admit one only God, one only law, one only Lord. One only God, that is to say, a loving father, who does not punish his sinning son, but sacrifices himself to save him. One only law, that is to say, the Bible, which is the only code according to which the evangelical ought to adjust his life, there being no human power which can oblige him to accept other rites or precepts. One only Lord, one only mediator, one only priest, one only way to reach God; that mediator is Jesus Christ, and with him there is no need of more.

This fervid discourse has produced a suggestion of mysticism. When the orator speaks of God, there fall from the galleries such phrases as these, uttered with trembling voices, "Hallelujah! Glory to God!" But little was lacking to produce symptoms of hysterics; cries, sighs, self-accusation. The atmosphere was saturated with these spiritual aspirations. The orator feels that

he dominates the situation. His voice, far from becoming hoarse, in spite of the high pitch in which he speaks, seems to grow stronger and stronger. Protestantism not only interests itself in the soul, it busies itself, too, in material things. It is a valuable ally to instruction and social questions. In it there is no human inequality. Inequality is an invention of man. God has created his children absolutely equal; and if there are beings who die of hunger and have no bread with which to fill their mouths, this is not because the common Father is a miser; the earth produces three times more than that which humanity needs for its support. The trouble lies in the fact that man has forgotten that he is a brother of man, and that it is not lawful for him to build his happiness on a heap of corpses.

The benefits of Protestantism are not yet exhausted. It is there that the arts and sciences flourish, the nations that march in the very vanguard of civilization are those which profess the evangelical religion, and if it is true that some of those nations are now at war, it is perhaps that in them is being produced again the episode of Job, the patriarch. Satan, who was jealous of his fidelity to God, overwhelmed him with suffering and disappointments. But, inasmuch as his faith held true, the Lord recompensed him, returning to him more than he had. So in the present case. Satan, envious of the splendor which those nations, under the protection of the gospel, had reached, has unchained on them the horrible plague of war. But surely, they will rise above this trial, and God will return unto them, with interest, that which they have lost, in order that they may continue their glorious way.

Thus spoke the orator, and with a final hymn, this meeting of the evangelicals of Santiago came to an end. The congregation went out with a grave demeanor, receiving at the door a copy of the *Christian Herald,* which, we understand, is like an official organ of the sect.

For us, all this had been a revelation. Protestantism has advanced considerably among us. Its apostles, those who propagate it, its elements of action, are formidable. We propose to study, with all calmness and with a spirit free from passions, that which this advance means for the country. We believe that it involves grave peril for our social tranquillity, for the

harmony of the Chilean family. Far be it from us to suppose that its agents and propagandists deliberately intend to create these disturbances. But their work is bound to have such an unfortunate result, because they aspire to the making of Protestantism the national religion, and this pretension, as history shows, has made seas of blood to run and has sunk in misery those peoples who have fallen into those abysses of misfortune known as religious wars.

(Signed) PETER SAUCHEZ.

Another paper, *La Opinion,* published several significant editorials on the theater meeting and the purposes of the deputation in its visit to Chile and other South-American countries. The editor of *La Opinion* represents the more radical liberalism of Chile. He is neither a Roman Catholic nor an evangelical, but classes himself as a "free-thinker" in religious matters. His opinions, however, represent a large class of disillussioned men of education and leadership in these lands. Taken as an expression from a source at the opposite extreme of public opinion from that represented by *La Union* at least one of the editorials from *La Opinion* deserves to be recorded as especially illuminative of the state of the public mind of Chile.

WHAT IS THE RELIGION OF CHILE?

(From "La Opinion," Santiago, Chile.)

This is a bold question. We have heard complaints concerning the government blanks for taking the census statistics because in them one is asked to state what is one's religion. Many have said: "How can such a question be asked when the Roman Catholic Apostolic religion is that of the state? The government should take for granted that all Chileans are Catholics." The fact that 98.05 per cent. of the population of Chile is

Catholic may seem some ground for such an opinion, but it by no means warrants a disregard of the small number who do not profess the state religion.

Last February there was held at Panama a great Congress on Christian Work in Latin America. This congress is closely related to a series of regional congresses that will follow in Lima, Santiago, Buenos Aires, Rio de Janeiro, Havana, Mexico City, and Porto Rico. The general congress at Panama dealt with the great religious, moral, social, and educational problems that are related to Latin-American countries and conclusions of the greatest importance were reached.

The Protestants are extending their work throughout South America with surprising rapidity. They attribute their progress to the fact that they preach a religion that is simple, is within the appreciation of all, and in a language that all can understand; that they seek only national ends and all their plans are made and executed in a manner entirely open and above-board. They seek to influence all classes of society and endeavor to bring home to all a sense of their duty to help in promoting the national welfare.

Chilean Protestantism has fully responded to this ideal and the regional congress to be held in Santiago will be a revelation to many people. Thirty thousand Chileans comprise the present Protestant population of the republic. The great majority of these have been drawn from among the humbler classes, the classes where there is the greatest ignorance and superstition. Ninety-eight per cent. of these Protestants are total abstainers. Their lives have been made over. Spendthrifts have become sober men of thrift. Tenants have become landowners and employees have become proprietors of small stores and factories.

The student of social conditions cannot but take notice of this triumphal march of foreign religions in our country. There are Chilean towns where larger numbers attend Protestant than Catholic churches.

La Opinion greets this religious congress in our national capital at this time. In this struggle of religions for the conquest of souls, a struggle similar to that taking place in the United States, it sees national progress, for a natural competition between creeds leads to a perfecting of their practises.

On the following evening an even more significant public meeting was held in the Salon de Honor, the great assembly hall of the National University of Chile. This university has an attendance of from 4,000 to 6,000 students. The conference came in the vacation time of year, though a number of students resident in Santiago were present. The Rev. Dr. Webster E. Browning, Director of the Instituto Inglés of Santiago, presided. The speakers of the evening were Mr. Charles J. Ewald, Prof. Erasmo Braga, and Prof. Eduardo Monteverde. In addresses of the highest character the speakers gave an interpretation of the Christian gospel with a view to reaching the cultivated Chileans. The hall was packed to the third and topmost balcony. This was the first time the University had ever lent its auspices to a Protestant function of any sort, and the president or "rector" of the University was taken severely to task in an editorial in *La Union* for permitting it. The editor cited the affair to the board of regents as sufficient grounds for the dismissal of the rector from his position. It did not appear, however, during the deputation's stay in Santiago, nor has it appeared since, that any attention was paid by the authorities to this demand.

On the contrary, the meeting left so good an impression in the minds of the few students who with the general public were present, that these students arranged for another meeting in the same place under the auspices of the Federation of University Students, designed especially for the students of the University, to be addressed by Professor Monteverde and Mr. Ewald. This second meeting was presided over by the president of

the federation and proved to be a great ovation for Professor Monteverde and Mr. Ewald. When the latter announced that a Young Men's Christian Association would be organized in the University community it was the signal for an enthusiastic demonstration. Events like these, taken together with a public meeting for women students conducted by Miss Ruth Rouse of London, who also had many private interviews with aspiring educated young women, are indisputable evidences of the ripeness of the field for the thrusting in of the sickle of the Christian reaper.

The sessions of the conference were held in the Union Church of Santiago, of which the Rev. W. H. Lester, D.D. is pastor. On the Sunday of the conference period, morning and evening services in all the churches and mission halls in Santiago and Valparaiso were conducted by members of the deputation and visiting Panama delegates. A men's meeting was held in the First Presbyterian church of Santiago, addressed by the Rev. Charles Clayton Morrison and the Rev. Federico A. Barroetaveña. A women's meeting was held in the Union church, addressed by Miss Ruth Rouse.

At an afternoon hour during conference week, His Excellency, Señor Luis Fuentes, President of the Republic of Chile, received a delegation of six members of the conference,—the Rev. Dr. Halsey, Bishop L. L. Kinsolving, Bishop William O. Shepard, Mr. Charles J. Ewald, the Rev. Dr. W. H. Lester, Prof. Eduardo Monteverde and the Rev. C. C. Morrison. Receptions were given the members of the conference by the Rev. W. E. Browning and Mrs. Browning at the Instituto Inglés and by Mr. and Mrs. Shelley at Santiago College.

II

REPORT ON SURVEY AND OCCUPATION

By the Rev. W. H. Lester, D.D., and the Rev. Efrain Martinez

THE CHILEANS

Chile, with a population of three-and-a-half millions, in round numbers, is governed by an oligarchy. The form is democratic, but the substance is the feudalism of the sixteenth century projected to the present. Spanish grandees and prelates, long since dead, rule to-day, if not in the person of their lineal descendants, at least in the spirit which animates both state and church. On the one hand, a small minority, rich, educated, cultured; on the other, the great mass, poor, ignorant, and more or less degraded. This minority possesses and exercises autocratic power. Up to the present, it has directed the destinies of the nation. To this fact may be attributed a history of almost unbroken internal peace and an enviable financial reputation abroad. From this small minority of perhaps one hundred and fifty families, are chosen—not elected—the chief rulers and magistrates. Naturally, legislation tends to favor the class from which it springs, and in this case taxation falls more heavily on those less able to bear it. There is no just reason, for example, why the Chilean peso should

stand at nine pence; that is, at one half its nominal value. Government credit is good. The soil is fertile, producing harvests sufficient for home needs and which leave a considerable surplus for exportation. The hills are full of metals, and nitrate gives rich returns for the digging. Few countries, if any, have a gold reserve equal to eighty per cent. of their paper. The low exchange, with the misery it begets among the masses, is due to the small minority which finds it advantageous to sell products in gold and pay workmen and the interest on the mortgaged estates in depreciated currency.

Drunkenness is greatly on the increase. The statistics on this point are not obtainable. So greatly has the vice increased that Sunday and Monday have become, among the working class, days of drunken debauch. But the bill before Congress, taxing alcoholic drink, practically leaves wine untaxed, for this article is an important item in the income of the landed gentry and of the monastic orders. Ignorance is widespread; according to the census, sixty per cent. of the population cannot read nor write. This understates the facts, for large numbers who, for commercial or political considerations, are able to sign their names, are illiterate in other respects. But, in the words of a prominent educator, "When the government needs to economize, the budget for public instruction is the first to be pruned."

The Chilean race is physically strong. In the matter of births, Chile stands well toward the top in the list of nations. Yet the net increase is abnormally low. This increase for twelve years—1895 to 1907—was 537,000, an average of 44,700 a year, or one and one-half per cent. Considering the prolificacy of the race, this small rate

of net increase points to a correspondingly high rate of mortality. What that rate is for the country at large, we have not been able to find out. In Santiago, however, it has reached, in some years, as high as fifty-seven per thousand. Probably it never falls below forty per thousand. The mortality among children is pitiful. It is stated that seventy-five per cent. of all children die under two years of age. The principal reason for this high mortality is the unsanitary conditions in which the greater number are compelled to live. Tenements of one story, with two rows of dark, filthy rooms and an open sewer running between, are the breeding-places of disease and death. These wretched abodes belong almost exclusively to the small class of property owners and to the great monastic orders, and these stubbornly oppose improvements because of expense. The chairman of the census commission makes the statement in his report that Chileans are not inclined to marriage (son refractorios al matrimonio). In a list of twenty-two countries, Chile stands second in having the largest number of bachelors and spinsters of marriageable age—676 per thousand. This, naturally, indicates a correspondingly high rate of illegitimacy. It is frequently stated that seventy-five per cent. of all births are illegitimate, and this proportion is more or less correct. It should be borne in mind, however, that no inconsiderable number contract illegitimate relations ignorantly. They mate as the birds. Their conduct is unmoral rather than immoral.

But, after making due allowance, the fact remains that the rate of illegitimacy is distressingly high. This is due, in great measure, to the persistent, the unofficial,

opposition of the clergy to civil marriage, which alone legalizes this relation. They urge the people not to marry by the law, with the result that many go farther and dispense with the offices of both state and church.

Again, the result is due, in part, to the unyielding attitude of the clergy in the matter of divorce. A woman may be unfaithful to her marriage vows and still be received in good society and pardoned by the church. She has broken the law of chastity. But if she, a pure woman, secures a divorce from a husband notoriously vicious, she commits the unpardonable sin, for she has broken the laws of the church.

The indisposition of the woman of the lower class to legalize this relation can be traced in part to the fact that the legal marriageable age for girls is twenty-five years, and, also, to the arbitrary attitude of the church in this particular.

We find, in a word, but two classes in Chile—one small, rich, educated, absolute in government, ruling in many respects well, in all respects for the advantage of its order, to which class the national church is allied by affinity of spirit and community of interests; the other, the proletariat, large in numbers, poor, ignorant, degraded, patient up to the present under the exactions of a paternal government and an autocratic church.

This condition, however, is changing rapidly. The peon, who now receives his politics and his provision of beans from his patron, and his religion from the parish priest, will, as a class, disappear. Democracy is in the air. There are rumblings in the hitherto solid substratum of Chilean life. He who places his ear close to the ground can hear them. The ninety per cent. are clamor-

ing for the rights of life, of education, and of a share in the government. Slowly but surely the great mass is drifting away from the social conditions of the past and as surely from the faith of its fathers. The movement is interesting to the sociologist; and it is both interesting and fraught with anxiety to the Christian philanthropist. Some of these days, the hour and the man will meet. If the people are prepared, a social evolution will be the result; if unprepared, a revolution. In this transition period, Romanism and Protestantism can be of incalculable use. They need not be antagonistic nor mutually repellent, for they sprang from the same source and are, supposedly, working for the same ends.

THE ROMAN CHURCH

While it is true the dominant church has lost her spiritual power and become a vast political-social machine, she still possesses a most salutary deterrent influence, like the brake of a motor-car. She can prevent society from descending to lower depths, although she may lack the spiritual force to carry it up the steep ascent to higher planes of life.

Coming to practical work, a careful study of the facts leads us to believe that the church lacks the means and men for effective religious effort. The vast wealth of the church, estimated at 780 millions of pesos in real estate, is found, principally, in the monastic orders. This is, literally, " property of the dead hand," and seems to be unavailable for practical purposes, at least, it is not used for religious work. Since she has never developed voluntary giving on the part of her members, the

church's main sources of income are dues for masses, marriages, and baptisms,—not a large sum where so many dispense with these ceremonies, and a yearly grant from the government of from three to four million pesos. The income would seem to be inadequate for the religious needs of the national church.

There are in Chile five hundred Catholic churches and six hundred and nineteen chapels. By "chapels" is meant places of worship, but without a resident priest. Some of these are never opened, some rarely, others have an occasional service once or twice a year. There cannot be more than seven hundred places where regular services are held. This means one church or chapel for each five thousand of the population. Pennsylvania, for example, has one church for every five hundred. In other words, this state is better provided with churches than Chile, by ten times.

Moreover, the number of priests engaged in practical religious work, as we understand this word, seems very small. There are 1,445 monks occupying 152 monasteries; 3,706 nuns and 177 nunneries. The published report of the archbishop gives the number of secular or parish priests as seven hundred and one. Some of these are engaged in teaching. Others are attached to the persons of higher ecclesiastics. We doubt if more than four hundred, or four hundred and fifty, devote themselves to the spiritual needs of the three-and-a-half millions of Chile's population. A charge of 8,000 to 9,000 souls is too large. Under these conditions, there is great temptation for the clergy to withdraw from sympathetic contact with men and content themselves with the mere ceremonial duties of their office.

Don Rafael Edwards, recently ordained bishop, criticized most severely the seclusive tendencies of the clergy, in a series of articles which appeared in the secular press of this city. The criticism loses somewhat of its force when we consider the overwhelming responsibilities which such large parishes involve. This may explain, in part, though it does not excuse, the complete lack of Biblical instruction. We doubt if there is a single Bible class in the whole church in Chile. The people are ignorant of the simplest facts and doctrines of Divine Writ. And the priests are almost as ignorant as the people.

A group of young priests in the seminary was recently asked, "Where do these words come from: 'For God so loved the world that He gave His only begotten Son'?" None could answer. No one had ever heard the words.

Religious instruction is limited to the catechism and the preaching of three or four sermons a year in which the saints are lauded and freemasonry and Protestantism condemned. Chile gives the impression not only of a needy field, but, also, of an unoccupied field. The Roman Catholic Church does not work it. She, apparently, lacks men and means. A ground-swell of sullen indifference is carrying the masses away from her altars. William Carter, afterwards bishop of Serena, once welcomed a missionary with the words: "I am glad to know you. We have lost our hold on this people. If you can give them some inspiration toward better living, I, for one, shall be glad."

Without criticism, with no unkind references to present delinquencies or past mistakes, should we not try,

by every means in our power, to bring to this people a knowledge of Him who is the Savior of the world?

THE PROTESTANT FORCES

The Protestant forces now at work in Chile, mentioned in historical order, are as follows: Presbyterians, Methodists, Anglicans, Christian Alliance, Baptists, Salvation Army, the Pentecostals, the American and the British and Foreign Bible Societies (the latter began work in Chile in 1861), and the Young Men's Christian Association. We regret that we are unable to present the official statistics of each church and agency. This has been impossible because some have failed to answer correspondence and others use a classification that admits no common denominator for the addition of these Protestant fractions. We are responsible for the following totals, which, though unofficial, are, we believe, substantially correct: ordained missionaries and clergymen (English and Spanish work), thirty-four; women missionaries, one; missionary wives, thirty-four; missionary teachers (foreign), fifty-four; schools with boarding departments, nine; day schools (Escuelas Populares), twelve; native pastors, fifty-one; native helpers, not ordained, seventy-eight; churches (English and Spanish), fifty-three; chapels, centers of preaching, 125; communicants, English, 550, and Spanish, 5,700.

To these we must add the two Bible Societies with nine colporteurs; the Salvation Army, with five corps, six outposts, and three night shelters; and the Young Men's Christian Association, which is beginning to touch Spanish as well as English work.

But what are these among so many? Giving all credit to the agencies at work, and especially to the larger schools with their widely extended influence, how little has been accomplished!

GEOGRAPHICAL DIVISIONS

For convenience in our study, let us consider the territory as divided into two parts,—the first extending from Arica to Serena, and the second from Serena to Chiloé. We will leave on one side the long stretch between this point and Punta Arenas, which is wholly populated only by wandering tribes of Indians and the employees of sheep farms, and where there is no work except that of the Methodist Church in Punta Arenas, the southernmost city of the continent, as it is of the world.

The northern section includes the five provinces of Tacna, Tarapacá, Antofagasta, Atacama, and Coquimbo, with a population of 500,000. Except a small area about Tacna, on the extreme north, and Serena, on the extreme south, this part of Chilean territory is desert. There is no rain and there are no streams for irrigation; consequently, there is no vegetation. It is rich in minerals and, especially, in nitrate of soda. Mining is practically the only industry. These provinces have developed in many ways, independently of the central government. Of the millions they produce annually, only a small part remains for local necessities. Sanitation and education have been neglected. Except in the larger towns, there are few schools. There are frequent epidemics of smallpox, bubonic plague, and yellow fever.

As to the population of 500,000, about 160,000 are found in towns of from 3,000 to 45,000 population, while the remaining 340,000 live in the rural and mining districts. The conditions in which this large number lives can be easily imagined,—the burning sun by day, the biting winds at night, the peculiar hardships of the work, the prevalence of drunkenness and vice. The workmen often live in wretched shanties which are unlighted, unventilated, and unfloored.

This north territory has been neglected by the Church. With few exceptions, outside of the larger towns, there are no priests, no churches, and no administration of the sacraments. It is practically virgin soil, and no conscience, however sensitive on points of ecclesiastical procedure, need hesitate to enter in and possess the land. There is need for schools, for doctors, innocent diversions, the Bible, and Jesus Christ. Up to the present, about thirty-five points have been touched by the evangelist, some of these being visited monthly and others once or twice a year. Those best acquainted with the northern field ask ten additional missionaries, fifty native workers, and teachers for fifty schools in the Pampa (the nitrate region).

The central district comprises the provinces from Serena on the north to Chiloé in the south. Here, nearly three fourths of the population of Chile have their homes. It differs from the north in every respect. Agriculture flourishes; there is rain in the winter and sufficient water for irrigation in the summer. The climate is mild and the soil marvelously productive. Flowers bloom everywhere. Cereals of the temperate and semi-tropical zones are abundant and of excellent

quality. From early colonial days this has been the seat of the government. Here are the universities and principal institutions of learning. It was here, too, that missionary work had its beginning. Dr. Trumbull arrived in Valparaiso in 1845. In 1856 the Union Congregation dedicated its church,—the first Protestant house of worship from the Golden Gate to Cape Horn. In 1868 the first Chilean church in the country was organized in Santiago. In 1888, the law permitting Protestants to hold property was passed by Congress. These dates are historic. Since then, other societies have entered the field and the work has materially increased.

This central territory, with its more settled conditions of life, demands methods in some respects different from those required, for example, in the desert of Atacama. First in importance is the church, the pastor, the sermon, the Sunday-school. Emphasis is placed on this agency, because of the profound ignorance of saving truth, and because of the practical divorce of religion from morality. The simplest facts in the life of Christ are often grotesquely twisted, while Christ as a personal Savior is a truth rarely understood and more rarely realized. The two Bible societies have done noble work. They have distributed hundreds of thousands of Bibles and portions, but the Scripture discovers its treasures only to him who knows how to seek them. The minister and the teacher should, therefore, accompany the colporteur and, in fact, precede him. The question is sometimes asked whether the emphasis should be placed on large popular gatherings, or on more quiet pastoral work. The former presupposes a

Biblical knowledge and a homiletical training which are entirely lacking. We believe that the best results come from a settled pastorate. The minister counts for more who lives among the people, meets them in their homes, helps them not only by instruction in divine things but also by the influence of a Christian life and a Christian home. This method requires a greatly increased evangelistic force.

In this central territory about 400,000 people live in rural districts,—little groups of one family to one hundred souls. These have not been reached. There are about 4,000 villages of 100 to 1,000 population. In these there are no evangelical churches. The same is true of about 150 towns of 1,000 to 5,000. Thirty odd towns of 5,000 to 20,000, in nine of which there are no churches; four cities 20,000 to 100,000, with a church in two and two churches in two; Santiago and Valparaiso, with a population of over a half-million, fifteen churches; these complete the list of evangelical churches.

THE ARAUCANIANS

Of these aborigines there remain about 120,000. The last census places the number at 101,000, but this is obviously under the mark. Spanish blood was grafted upon this original stock and the present Chilean civilization takes from it some admirable qualities.

The Araucanian, unlike the American Indian, has pastoral instincts and is, therefore, more susceptible to civilization. He is docile, teachable, patient, brave to the death, and, when obliged to work, an excellent workman. The present condition of the Araucanians is piti-

ful. They are treated much as the North American Indians were for twenty-five years after the Civil War,—ejected from their lands, robbed of their animals, despoiled of their harvests, and corrupted in their morals. A prominent senator, since dead, is reported to have said that the government owed him a substantial recompense, for he had accomplished by liquor, distilled from the offscourings of wheat, the submission of the Araucanians,—a result which the arms of Spain and Chile were never able to bring about.

The hope of saving a remnant of this noble race is found in the children. Starting on the basis of an Indian population of 120,000, there must be 15,000 children of school age—seven to fifteen years. The Roman Catholic and the Anglican Episcopal churches are practically the only forces working among the Indians. According to the report sent to the Minister of Worship and Education, the Roman Catholic Church maintains the following schools, for which it asks the government to grant, yearly, the sum of $240,000 (pesos) : boarding-schools, in Angol, Lautaro, Nueva Imperial, and Collipulli, with an Indian attendance of about 250, and day-schools in Victoria, Temuco, Cañete, and Cholchol, with about the same number of scholars,—a total of eight schools with an attendance of 500 Indian children.

The Anglican Episcopal Church has a well-equipped and flourishing mission, the details of which will be presented at another time. This mission reports four rural schools, with larger establishments at Cholchol and Maquehue. The last-named place is the center of the Indian work and, with its farm, industrial school, and

preaching in the Indian tongue, is a model in every respect. This mission has, we judge, about five hundred children in process of instruction. These two missions have barely touched Indian needs. Scarcely one in fifteen receives even the rudiments of education, and hardly one in a hundred of the population has come into even superficial contact with Christianity. To solve the Indian problem, the Araucanian mission needs to be multiplied by twelve and some means devised to reach numerous smaller groups which are found in remoter districts and which lead a more nomadic life.

FOREIGN POPULATION

In the matter of population, Chile is probably the most homogeneous of all Latin-American countries. Foreign immigration has, to no great extent, reached her coasts. The Asiatic is not in evidence, and the Negro is so rare as to excite attention. According to the last census, 3.6 per cent. are of foreign birth. If we subtract the large Peruvian, Bolivian, and Argentine elements, found principally in the north, and which are closely allied to the Chilean by blood, language, and religion, there remains less than two per cent. which can be termed alien.

Let us study, first, the foreign element. The Italians head the list with 13,000. Then follow, in numerical importance, the German, British, French, and Austrians. For many years the Germans have carried on Christian work. They have churches and schools in the larger cities and especially in Valdivia, which is practically a German province. This work is supported by contribu-

tions from the field and by generous grants from the Imperial German government.

According to the last census (1907) there were 9,800 British subjects in Chile. Since that date the number has increased considerably, and if we include Americans living in mining establishments, there are to-day not far from 15,000 Anglo-Saxons in the country. Religious work is carried on in these Anglo-American communities by the Anglican Episcopal Church, with ten churches; the union churches of Valparaiso and Santiago, and by missionaries who devote a part of their time to English services.

Obviously, the planting and development of such churches is of great value. All the reasons for the existence of these institutions in the home lands obtain here, and with greater force. Anglo-Americans, living in conditions of notorious immorality, breathing the atmosphere of indifference and skepticism, readily accept Romanism or become moral wrecks. It has been stated that within forty years 70,000 of our countrymen have lapsed from the faith of their fathers. Many become not only corrupted but corruptive, bringing with them a mischievous faithlessness that marks them as leaders in unrighteousness. One great difficulty in the advance of native work is the influence of renegade Protestants and their descendants. Often spiritual appeals to the native conscience are ineffective because of the immoral influence of those whose superior education has placed them like "cities on a hill."

On the other hand, the faithful have rendered invaluable service. The earliest missionaries came at their call. "To preach to us and the Chileans" was the

prayer of the little group of British and Americans who met in Valparaiso in 1842 and who, three years later, brought Dr. David Trumbull to Chile. They won the first victories of religious freedom; supported for forty years the Valparaiso Bible Society; founded the Seamen's Mission, the "Escuela Popular" and "The Sheltering Home," and their generosity made possible the acquisition of many valuable properties in use to-day. Well-organized churches are indispensable to preserve the faithful and to rescue the unfaithful. These churches should be centers of spiritual, intellectual, and social life. They should include thoroughly equipped Sunday-schools, clubs, and young people's societies, served by men who give their entire time and energies to this work,—faithful, spiritual men, with a Christianity broader than nationality and denominationalism.

These little communities need careful organization, strenuous pastoral visitation, and live, high-toned, incisive, evangelical sermons. The churches already organized should be encouraged and helped with better buildings and improved accessories. New work is urgently needed in the large establishments of the Braden, Chuquicamata, and Bethlehem companies, and on the great sheep farms about the Straits of Magellan.

SUPPLEMENTAL REPORT ON THE ARAUCANIANS

The report on Survey and Occupation was supplemented by a special report on the Auracanian Indians presented by the Rev. R. Estcourt Class. He pointed out that on account of the war the South American Missionary Society (Anglican) was unable to enter the

doors of opportunity now plainly opened among the Araucanians. The present urgent needs are three new pastors, more prayer, and better financial support. Medical work has helped in securing the friendship of the Indians. The Rev. W. Wilson told of the work among the Indians in Cholchol which was begun in 1890 and has made very satisfactory increase. Services are held regularly in a church building by the Indians themselves. The services are conducted by a young native Indian pastor.

Miss L. Thomas spoke on the work among Indian women and girls. Mr. Custodia Saldana told of the boarding-schools for boys at Maquehue which have produced marked changes in the pupils. Some of the graduates have gone on to higher education and attained places of responsibility in Chile and Argentina.

GENERAL DISCUSSION OF THE REPORT

The *Rev. J. F. Garvin, D.D.* said the territory should be divided so as to prevent overlapping and facilitate administration. The division of territory should be revised every three or five years in order to determine if each denomination is fulfilling its obligations.

Señor F. Ramos said he believed the present time holds the golden opportunity for Protestantism in Chile.

The *Rev. W. T. Robinson, D.D.* suggested the increase of forces that might reasonably be expected during the next ten years. In the northern provinces—the nitrate district—there are ten churches, twenty outstations, and thirty-five workers of all kinds. In the central portion of the republic there is from Santiago to Chillan about double the strength of the northern section. In the north there is a good college for girls and boys

at Iquique enrolling 200 pupils; Santiago has a good school for girls (Santiago College) and one for boys (Instituto Inglés). In Valparaiso there are several Escuelas Populares and in Concepción, in the southern section, there is a school for boys. A good educational beginning has been made and future developments should probably consist of the strengthening of the institutions already planted rather than duplicating them.

The *Rev. J. M. Diaz* asserted that the conference ought to do something aggressive to meet the offensive attacks of the Roman Catholics. The Roman Church sends spies into the Protestant services and the priests tell falsehoods about the Protestants when they visit in the homes.

The *Rev. William B. Boomer, D.D.* pointed out that the evangelical church had not reached the country people to any extent; although there is a vast rural population; neither has it touched the educated classes. There are in the *liceos* and other higher schools and universities about 6,000 or 7,000 students. At the end of Dr. Boomer's talk, *Mr. Charles J. Ewald* announced that a Young Men's Christian Association secretary is now under appointment for Santiago to work especially among students.

III

REPORT ON THE CHURCH IN THE FIELD

By the Rev. Ezra Bauman and the Rev. Philip J. Walker

ANALYSIS OF FORCES

The Anglican Church works principally among the British people. There are chaplaincies in all the cities of importance in which there are a considerable number of British subjects. The Temuco schools and the British hospitals in the south fill an important place in the general program of Christian work in Chile. The hospitals have a free department especially for the Indians. Except for this department, they are self-supporting. Probably the most laudable results achieved in the Anglican mission are those of the schools among the Mapuches, which is the only permanent work among these Indians.

The German Evangelical Church (Lutheran) also has work wherever a considerable number of Germans is found. The attendance at church services is very small, but the membership includes the greater part of the German colony. The orphan asylum in Traiguen, which is under the auspices of the German church, takes in Chilean children as well as German. The children have advantages of education and training in

manual labor on the farm at the same time. There are a few groups of German and Swiss Christian Alliance people and a few Baptists who hold their services in German.

In Valparaiso and Santiago there are union churches aside from the Anglican for the English-speaking people. In both cases the pastor is Presbyterian, but the members come from many different denominations and find here a union church home. In Concepción there is a Methodist congregation of English-speaking people. Those who attend are chiefly teachers and students in the Methodist colleges of the city.

The balance of the work carried on throughout the whole country is in the Spanish language and principally among the Chileans. All denominations work among the same class of people but in almost every congregation different social grades are represented. In feeling and interest the evangelical element is already a unit, and is prepared to study and to put into action methods of effective cooperation.

INDEPENDENT MOVEMENTS

There have been divisions in the churches giving rise to independent movements. Though these movements usually have an element of national feeling, the real causes are mistakes and misunderstandings, the lack of harmony among missionaries, or between missionaries and national workers, sometimes a lack of democratic government or superficial instruction of the members, leaving room for suspicions and the development of hostile, ungrateful, and rebellious feeling.

In the Chilean Protestant churches there have arisen three separatist independent movements. In two cases the leaders had gone wrong morally and were obliged on this account to leave the church. They took with them those whose confidence they could hold. The last case was that of the so-called Pentecostal movement, where the pastor of one of the largest churches, a missionary, allowed himself to become sadly unbalanced on religion and to be overruled by ignorant, sometimes malicious fanatics. The two former movements were of very short duration. The enthusiasm of independence soon gave way to discouragement and total indifference. The Pentecostal movement carried with it a great number of sincere people and has spread throughout two thirds of the country. It has been entirely self-supporting and has kept up during the six years of its existence a burning enthusiasm which has kept it alive. This movement, more than all others, shows that there is need of a more thorough instruction of our members in the fundamental doctrines of Christianity and a more established interpretation of Scripture.

SELF-SUPPORT AND AUTONOMY

It is not yet time to think of reducing the subvention from the mission boards as long as scarcely any of our churches are self-supporting, and as long as we are touching little more than the larger centers of population. Even in the large cities we are taking advantage in only a small way of our opportunities, having scarcely begun to solve the religious problem. Our ultimate aim, however, should be to become entirely self-supporting,

paying the whole salary of the pastors, the up-keep of the properties, the rentals, the purchase of new properties and the building of churches, the travel, insurance, and all other expenses of the churches in the country, even organizing home missionary societies for the purpose of helping needy churches and of opening new places. Then the church in Chile will become an effective ally of the present missionary forces of the world.

This ideal of self-support and the absolute necessity of its constantly increasing while the church grows, should first of all be inculcated in the hearts and minds of the pastors while they are being prepared for their work. It must be explained and taught in the churches. Those members are the best supporters of the church who have understood from the beginning that they are expected to aid in this way. It has been proven again that systematic giving is the safest and brings the greatest results. Usually there is a board of stewards whose duty it is to solicit the contributions and to pay the pastor monthly the amount fixed at the beginning of the year. Promises received in writing from members and friends must be carefully and systematically collected.

Many churches have been able to increase the self-support even during the present crisis. Some of our people have learned, others must still learn, that the progress of the Christian church depends very largely upon the sacrifices its people are willing to make for its sustenance. When the war crisis is over, we should confidently work for a substantial increase in local contributions and should be prepared to reach out into new places with new forces in the field.

The percentage of self-support varies in the different denominations. The Baptist pastors are almost entirely supported either by their own secular employment or by local contributions. The same is true of the pastors of the Christian and Missionary Alliance. The Presbyterian pastors receive twenty-eight per cent. of their salaries from local sources, and the Methodists about thirty-two per cent. Besides this, there are substantial contributions to travel and to the building and repairing of churches and to missionaries' salaries.

The church in the mission field was begun against great odds by the missionary. He stood alone. It was years before he found sufficient helpers and they were his own converts, for a long time his pupils. It was natural that the missionary should become the leader and the director of the church. It could not have been otherwise. The native workers had to begin with scarcely any preparation. Protestantism with its open Bible was to them fundamentally and morally a wholly new religion, entirely different from the prevailing religious thought which they had imbibed from childhood. Some may quickly have become leaders, but not responsible directors, until they had had time thoroughly to assimilate the Protestant idea of responsibility and trust.

The Chilean pastors are ordained and admitted to the same orders as the missionaries upon completion of the usual course of study. In the Methodist Church all who have been ordained are members of conference and Chilean representatives are members of the finance committee. The presbytery of the Presbyterian Church, which makes appointments and disbursements, is largely composed of Chileans. In the Christian Alliance Church,

Chileans and foreign missionaries unite to deliberate and decide all matters concerning their work.

The Chilean pastors generally have a voice in the distribution of such funds as are used for their support and for other expenses of the evangelistic work. It is generally conceded that the positions in which the most skilful management is required, directorships of schools, treasurerships of funds from the boards, and other most responsible appointments, should be held by thoroughly trained missionaries.

The relation of missionaries and workers of the country should be most cordial, frank, and of mutual trust. The missionary should identify himself as much as possible with the country and people among whom he works; should know the customs, the character, the language, the institutions, the laws, and the government of the country, manifesting a deep interest and sympathy with the people and mingling with them as much as possible. He should also seek opportunities to form acquaintances with people of power and influence.

It has frequently been said that the missionary is simply an adviser, taking a back seat in regard to administration and direction. This is somewhat overstated. His work is very largely administrative, though in the particular church with its pastor he is an adviser and not a director. This is true to some extent in the governing bodies. The presbytery frequently has a Chilean president. The conference frequently has Chilean officers and even Chilean superintendents. The aim again is to prepare the church to govern itself, to propagate itself, and to administer its funds even if some of the fianancial aid must still come from abroad. Cor-

respondents write in terms of the highest appreciation of the missions which have been the generous, self-sacrificing mothers of the present Chilean churches.

REQUIREMENTS FOR MEMBERSHIP

The first condition that is required of a candidate for membership is an earnest desire to be saved from sin. The preaching of the Word of God interests him and the Bible study in Sunday-school awakens in him a desire to know more. It is bread of new life to him and his hungry soul feeds on it with gladness. Some pastors customarily keep a list of adherents for a preprobationary period. This is for people who have listened with interest to a few sermons, or have, under the impulse of conviction, declared their desire to become members, and even for those who are erroneously seeking material gain. The pastor knows little about them and wisely chooses to give them a preliminary trial. If they are sincere, it will soon be manifest and they can be received in a formal way as catechumens, or probationers. The real probationary period which follows is very necessary. The length of the period is left to the discretion of the pastor and his advisers. It is the time for instruction in the fundamental principles of Christianity and the principal doctrines and rules of the church. This gives the catechumen, or member, an opportunity to know the church and the church a chance to try the sincerity of his desire to live the Christian life. This desire must manifest itself in a change of conduct, prayer life, a stand for Christ and the right, and an interest in the salvation of others. Many drop out during the proba-

tion period, because of a lack of interest and determination, and consequent unfaithfulness, never having achieved a deep personal religious experience.

As most people have been baptized in infancy, there is a difference of opinion as to rebaptism upon reception into full connection into the evangelical church. It is generally conceded, however, that baptism in the Catholic Church is Christian baptism, and that rebaptism is unnecessary and not advisable. All members should become supporters of the church financially and otherwise, thus bearing their share of responsibility. Unfaithfulness and immorality are sufficient cause to necessitate the withdrawal or expulsion of a member.

THE NEED OF LEADERS

The majority of the members of the evangelical churches in Chile have come from the laboring classes. Not many of them are accustomed to being leaders of others, or directors. They have usually been directed by their superiors. Their ability for leadership needs to be developed. They are not wealthy, and few of them have enjoyed the advantages of education. Among the higher classes in society there is high esteem for education, and a man in the capacity of a public speaker or in a responsible position easily meets with disapproval if his lack of culture or preparation is exposed. It is extremely difficult for a person who has occupied an inferior position to ascend sufficiently to be able to greatly influence the higher classes of society. It is difficult to find preachers or Christian native workers who would be capable of starting a lasting and fruitful

campaign among these people, influential in the government of the nation. The leaders in all secular institutions of the country are educated men and any movement whose representatives are lacking in this respect loses its prestige. The student classes, the public men, high society in general, are not altogether adverse to the gospel, but in order to influence them and to win them for Christ we must have leaders trained to cope with them socially and intellectually.

THE SPIRITUAL LIFE

In general, the spiritual condition of our churches is encouraging. There is activity and devotion. The members readily take part in the prayer-meetings, class-meetings, and Bible study. Yet there is much room for improvement even in this. Our mid-week meetings should be better attended and the less fervent be induced to take part more freely.

The prayer life at home is not what it should be. We usually find that the Christians invoke God's blessing at the table at meal-time, but family prayer and Bible reading is rarely found. Consequently, the people are little acquainted with the Bible and Biblical history. We believe that family devotions should be strongly recommended and will be productive of much spirituality. The pastor, or leader, may find it necessary to help families get started in devotions at home, after which they can more easily continue. We seldom hear people speak of private prayer. The power of private prayer life, of winning the battles over sin and self in private communion with God, is little known. The pastor must

seek to stimulate the prayer life in his congregation by direct work with the individual members and families.

The fruits of Christianity are very evident. There is usually a great difference between the Christian family and what that family or the individuals who compose it were previous to their conversion. A certain Chilean of considerable prominence has said that the members of the evangelical churches are the only ones of their class who are trustworthy, who have credit in the banks, and who can be relied upon generally. Though previously our people were often persecuted, their work being taken from them because of their faith, to-day we find that Christian men are sought, for their truthfulness, diligence, and reliability are becoming known and appreciated.

GENERAL DISCUSSION OF THE REPORT

The *Rev. Alvaro Reis* spoke on behalf of better salaries for the national pastors.

The *Rev. Moses Torregoza* discussed the relation of the missionaries and the national workers, pleading for harmonious action. He declared he was not in favor of an independent church. Missionaries are needed and there is no sentiment against foreigners; but he believed the national church ought to be represented more adequately on committees.

Colonel W. P. Bonnett told of the work of the Salvation Army, which has three homes—Valparaiso, Santiago, and Antofagasta.

The *Rev. J. S. Vallenzuela* discussed the training of lay workers; there is a great lack of such workers, he said, and the church needs their services; the Chilean frontier is open to the gospel.

The *Rev. W. B. Boomer, D.D.* deplored the short time allowed for the training of the national ministry.

Mr. A. E. Turner spoke of the possibilities of institutional work, suggesting that it could be begun in a very modest way by almost any congregation and only God could know to what extent it might grow. As an illustration of the establishment of a particularly helpful type of institutional work without resources at the beginning, Mr. Turner told the story of the growth from very small beginnings of the People's Institute at Piedras Negras, Mexico, under the leadership of Mr. S. G. Inman. Mr. Inman had set aside his own library and one room in his house for the use of the public; from this a debating club was formed and public and moral questions were discussed, with complete freedom, by all. Mr. Inman usually closed these debates by suggesting Christ's solution of the problem. Finally the mayor and other prominent men became interested in the good work being done; a night school was organized and conducted in other quarters; twenty-six branches were taught; the government of the province subsidized the work; at last the government, together with voluntary contributors, put up a fine building, which serves as a social center of moral and religious influence. Mr. Turner believed that with the right leadership this sort of work could be done almost anywhere.

The *Rev. George H. Trull* discussed the Sunday-school as an evangelistic agency. The pupil must be won to Christ through the teacher and the teacher must, therefore, have evangelistic passion. Mr. Trull recommended Dr. Jowett's book, *The Passion for Souls;* he advocated decision days in the Sunday-school and called attention to the fact that religion has natural periods in the life of youth when decision is more likely to take place than at any other time. These periods are from twelve to thirteen; from sixteen to seventeen; and from nineteen to twenty. It is natural to accept Christ at those years, and the chances are a thousand against one that a person over thirty years of age will make a decision for Christ. Mr. Trull also advocated the publication of a Sunday-school journal for Latin America in the Spanish and Portuguese languages.

Mr. W. H. Spencer deplored denominational belligerency. He declared that all steps taken by the boards working in Chile should lead consciously toward the organization of a united national church. In his judgment a union theological seminary

would be a positive factor in the development of such a church.

The *Rev. Efrain Martinez* took exception to the statement in the report to the effect that we must look to other than the lower classes for the leadership of the evangelical churches. He said that the greatest men of history have come from the working classes, and we have a right to expect the great leaders of the evangelical church in Latin America to arrive from the same classes; but these men must receive the most thorough training.

The *Rev. W. D. T. MacDonald* declared that denominationalism is a curse to the cause of Christ and that in order to get rid of it we must come to the basis of the Word of God.

The *Rev. T. F. Reavis* exhorted the mission boards and missionaries to put greater trust in the native church; it must be kept clearly in mind, he said, that we are not here to import a North American institution, but to create a native institution. The call from the national workers for liberty to form a national church, is a movement in anticipation of a possible ecclesiastical imperialism. We will make no mistake if we put trust in the native church.

IV

REPORT ON EDUCATION

By W. Merrill Wolfe

CATHOLIC AND GOVERNMENT SCHOOLS

In Chile, as in all Latin America, the education of the youth of the land during the colonial period was left to the charge of the Roman Church. This Church aimed to provide a theological training for a few gifted persons, but for a long time had no thought of extending the benefits of a liberal education to all classes. The curricula embraced principally a study of Latin, medieval theology, and philosophy. Elementary subjects were often taught in the universities connected with the monasteries, though some schools, founded for the express purpose of instructing the Araucanians in the rudiments of the Spanish language, existed in the colony. All instruction had for its chief aim the grounding of the youth in the tenets of the Roman Church.

The education of the Church failed to meet the demands of a practical age. It has failed likewise in the inculcation of religious and moral truths in the hearts of its students. "Its rules and doctrines are learned by rote, and they have about as much influence on the moral and religious life of the student as would be gained by a diligent repetition of the 'Laws of Kepler' or of the

'binomial theorem.' There is no basis for religious thought in Latin America. Rules and rites are seldom, if ever, translated into terms of real religious thought or practise, and the lack of a religion that grips the conscience is felt wherever one may turn."

What are the conditions in the government schools? Let us recognize at the outset that Chile has concentrated her attention on the secondary schools and the university. With the formation of independent nationalities, early in the nineteenth century, the university passed out of the hands of the clergy. The program of study and the general scheme of administration have followed European ideals rather than those with which we are more familiar in North America. The secondary schools in Chile are modeled directly upon the German gymnasia. They follow the concentric system of studies, adopted as far as we know by but one of the mission schools in Chile, only to be later abandoned. Primary schools are very few in comparison with the great number of pupils who should be reached. Professor Ross says: "It gives one a vivid sense of the aristocratic spirit of the government of Chile to find that there are only 3,026 public elementary schools, whereas 10,000 are needed to accommodate the 700,000 children of school age. Only 300,000 children are enrolled in elementary schools, of which number perhaps 50,000 are in parish schools maintained by the church. The existing public schools are full and children have to be turned away."

As regards secondary education, Chile has sixty-one government *colegios,* two thirds of them for boys, and subsidizes sixty-seven private secondary schools.

The state schools have not exercised a moral influence

over the students. The Roman Catholic religion is taught by a priest, and attendance on these classes is obligatory. One correspondent says: "There is a certain enmity between the two systems (that of the state and that of the Church) that predisposes the students of the state schools against everything connected with those of the Church." And, since religious instruction is given entirely by representatives of the Roman Catholic Church, there must be a predisposition against it. Moreover, the religious instruction is limited, as in the schools of the Church itself, to a parrot-like repetition of rules and rites that have no bearing on the problems that confront the student and in no way prepare him to resist the numberless and insidious temptations that throng around him. In many of the *liceos* and in the university, the tendency, fostered by foreign professors—often German rationalists—is frankly atheistic or agnostic. The principal of a large *liceo* once remarked to the writer that he had secured the dismissal of his professor of religion because he found that "he was teaching the students all about hell and other foolish things."

We must recognize that the government is constantly striving to strengthen the courses of study in its secondary schools and in the university; that many of the state schools are so fully equipped that at present no mission school can compete with them in this respect; but we must also find that there is a gap which the state schools are not filling, and which must constitute a strong argument in favor of the continuance and enlargement of the existing evangelical educational institutions, as conditions may permit.

EVANGELICAL SCHOOLS

The evangelical churches early established centers of education as a part of their propaganda. To-day there exist in the territory represented by this conference nine secondary schools and twelve primary schools. It is to be noted that the Escuelas Populares of Valparaiso constitute the only complete system of primary schools developed, thus far, on the West Coast. The Escuela Popular was founded in 1870 by Dr. David Trumbull. To-day it has accommodations for twenty girl boarders, in addition to the day pupils at the central building. The course of study covers eight years, beginning with the kindergarten. Each year English is taught increasingly, until, in the last year, all the subjects are in that language. The enrolment is 300. Daily Bible instruction is given, and in the upper classes each pupil has a Bible. Once a week a missionary or Chilean pastor conducts a special Bible class for all children. A Sunday-school and a preaching service on Thursday nights help to establish relations with the church. A branch school was opened in one of the chapels in 1908. Today there are six branches and an enrolment of 325. At Concepción one school has been started on the same plan and with marked success. It is to be noted that this system of schools reaches the classes from which the membership of the evangelical churches is drawn.

The secondary schools draw their pupils largely from the upper middle and professional classes. The *sine qua non* of these schools up to the present has been that they should be self-supporting with the exception of paying the salaries of the directors, and for this reason they

have been compelled to give much attention to the financial standing of those parents who have come to matriculate their children. The Instituto Internacional (now Instituto Inglés) for boys was established in Santiago in 1873. Colegio Americano was founded in Concepción in 1878 and Concepción College for girls in 1887. There are also schools at Iquique and at Cochabamba and La Paz in Bolivia. The Araucanian mission established educational centers at Temuco, Cholchol, and Maquehue in the south. An interesting account of the work of these schools is given in the report of the commission on missions to the aborigines. Some of these schools are founded on a coeducational basis and combine a literary course with agricultural and industrial branches.

AIM OF EVANGELICAL SCHOOLS

Missionary schools are adapted to achieve four ends consistent with the general purpose of the missionary movement:

(1) Conversion of the students—the bringing of children and youth under influences by which they may be led to adopt Christian principles of conduct and to become disciples of the Lord Jesus.

(2) Intellectual uplift of the community—the upbuilding of the Christian community, through the increase of its intelligence and effectiveness and the development of Christian power and the missionary spirit.

(3) Uplift of the community at large—the permeation of the community at large with the highest Christian ideas

and ideals, making for the application of these ideals to all phases of human life, and the creation of an atmosphere favorable to intelligent and sincere Christian discipleship.

(4) The provision of an opportunity for the natural and spontaneous expression of the spirit of Christianity in its care for all human welfare.

COURSES OF STUDY

The question naturally arises as to the course of study to be pursued. Shall our schools, departing from that which up to now has been the universal practise, model their courses of study upon government requirements and seek to obtain government recognition, or shall they continue to draw their principal inspiration from the North American high school? The opinions received on this point are quite varied. One principal writes: "We ought to equal the work of the schools of the state, to such a degree that by the work that we do we will be able to be recognized by the state." Others feel that we can do our best work by striving to supplement the work of the state schools, rather than by duplicating their courses. Perhaps the real ideal to be obtained is this: that our courses should be equal to the courses prescribed by the state schools, that is, that they should strive to furnish about the same grade of education (knowledge of science, literature, and history) as the corresponding courses in the national schools, but that they should do this without duplicating the curriculum demanded by the latter. When the Instituto Internacional followed government requirements it steadily lost ground and was

recognized as a failure by the Presbyterian mission in Chile and by the board in the United States.

In this connection, there may be some question as to the language to be used as the principal medium of instruction. Our secondary schools in Chile have emphasized the study of English and have always counted the preparation given in this language as one of their chief attractions. Without doubt, the task of mastering the material in a given subject is more difficult when a portion of the student's energy is consumed in the effort to grasp the meaning of the foreign language in which it is taught. Many feel that English, however, has certain advantages.

Our mission schools, however, must not forget that they are training Chilean young men and women and cannot afford to give any but a thorough preparation in the vernacular. The courses in Spanish are not as strong as they should be. Students should be efficiently drilled in the fundamentals of grammar and should be able to defend any cause in a creditable way in the press. One correspondent has pointed out that the Catholic schools have excelled in this regard, that they have produced men thoroughly trained in composition, rhetoric, logic, and that these men as leaders of the Catholic party in Congress have shown the superiority of their education by the able way in which they have advocated their own principles and defended themselves from the attacks of their enemies in the forum and in the press.

The committee, therefore, judges that even though great emphasis may be laid on the study of English, no school should close its eyes to the advantages derivable from a thorough training in the mother tongue.

NORMAL SCHOOL

Trained native teachers are absolutely essential if we are to carry forward the work of the parochial schools mentioned above. This presupposes a normal school where the girls of our congregations can be trained to teach the schools of the villages to which they return after finishing their course of study. As most of the students could not afford to pay for this education, we would have to secure an endowment or yearly appropriation for the school, sufficient to pay their expenses, but on condition that each girl promise to teach a certain number of years at a reduced salary.

In the Escuela Popular in Valparaiso, there is room for twenty boarders and four hundred pesos is ample allowance for the yearly expenditure for board, washing, and books. There the girls could be taught and at the same time they could practise teaching in the kindergarten of the school, or in one of the six branch schools. This would serve the purpose for a few years, until educational work is more widely extended, and then a separate normal school could be built in the city that seemed most central. This is the recommendation made by the workers in Valparaiso.

We believe, however, that opportunity should be given for the preparation of men, as well as of women, for teaching. From a purely pedagogical standpoint, we need well-trained Christian men and women teachers.

The committee would submit the question as to whether a school could not be established by the evangelical churches engaged in work in Chile which would have three departments: first, a department to train

teachers, fulfilling thus the function of a normal school; second, a department to train Christian workers, fulfilling thus the purpose of a Bible training-school; and third, a department of theology for training ordained ministers. This school might be called a Christian training-school. There is a certain unity of purpose in the ultimate aim of the three departments which would bind them together. As a feeder for such a school, an industrial school might be established. Such an institution has for some time been projected by the Mennonite Church. The members of the Presbyterian mission have also seriously considered the possibility of founding such an institution. The Araucanian mission has found the industrial school well adapted to the needs of the work among the aborigines. The system involves a half day of work in the classroom and a half day of manual labor. It may be too much to hope that such a school would pay all its expenses through the products of student labor, although this factor would serve to reduce the budget to a very appreciable extent. An industrial school would have, as its principal aim, the affording of the means to secure a Christian education to those who desire it but are unable to pay for it except by their own work. Men of independent character would be attracted to it as a means of increasing their Christian usefulness, and it would be an important step toward linking the membership of the evangelical churches to our educational system.

THEOLOGICAL EDUCATION

An important step in remedying the weaknesses of theological training was taken in 1914, when the Metho-

dist and Presbyterian missions joined forces and organized a theological seminary. The basis of organization was the brief creed of the Evangelical Alliance, and the seminary was thrown open to all evangelical churches. The control was vested in the governing authorities of the missions and each set aside one of its missionaries for this distinctive work. Other missionaries working in the capital were called into service and from the start the faculty was composed of six professors and two instructors.

Difficulties were encountered, as was to be expected. All the members of the faculty have had other duties to perform and could not give full time to the development of the seminary. Not all candidates could be sent to the newly-organized seminary for instruction, but eight students entered in the first year and this number was slightly increased in the second year. Other candidates in various parts of the field have been studying under the direction of missionaries, or have taken correspondence courses under the direction of a couple of the professors of the seminary. In spite of these difficulties, the establishment of the theological school marks an important step in providing an adequately trained native pastorate and it is to be hoped that this beginning may be fully developed and perfected.

The principle of a union seminary is sound. A united Roman Catholic Church must be confronted by a united Protestant Church, and separate classes for the different denominations can be provided only for those subjects on which the denominations hold different views. Vital Christian truths are held in common, and in no way can our united belief in the saving power of Jesus Christ be

more fully manifested than by a union seminary for the training of our pastors.

GENERAL DISCUSSION OF THE REPORT

Bishop L. L. Kinsolving laid a special stress upon the primary importance of theological education at the present stage of the evangelical movement. He urged that the church should create a conscience in its members on the matter of their directing young men into the ministry. The training of such young men is of fundamental importance.

The *Rev. Ezra Bauman* advocated parochial schools.

The *Rev. J. F. Garvin* outlined a plan for industrial schools to be located outside of Santiago, in which would be taught such subjects as carpentry, masonry, agriculture. The students could build the evangelical chapels and would be self-supporting. From the student body such as are capable might enter the ministry.

The *Rev. W. T. Robinson, D.D.* said that the strategical points of Chile are Concepción, Santiago, Valparaiso, and Iquique and that these should be well sustained.

Miss Florence Smith spoke on the great need in the nitrate pampas. She advocated an interdenominational normal school to train young women teachers. There is no such school today in all the region of Peru, Bolivia, Chile, Argentina, and Uruguay.

The *Rev. H. C. Tucker* emphasized the importance of the Sunday-school as an educational influence.

The *Rev. S. G. Gammon* said the objectives for evangelical schools are three: evangelistic, training for efficiency, and the leavening of society. Evangelical schools must be permeated by the spirit of Christ; the teachers ought to be thoroughly Christian and controlled by the ideals of Christian education. A majority of the pupils should come from evangelical homes in order to create and conserve the Christian atmosphere of the school.

V

REPORT ON COOPERATION AND UNITY

By the Rev. William H. Teeter and the Rev. Federico Figueroa

EVIL OF DIVISIONS

For years there has been a drawing together of the forces which go to make up the dynamic which represents the Christian religion. Presumably there was a time when these forces were as one, known to us as the Apostolic Church. Differences began to enter at a very early date, and then began separations, the history of which is well known to every moderately informed Christian worker.

These differences and separations become so serious and aggravated, that for centuries the real power of the gospel of Christ was lost in bickerings and quarrel which tended to destroy all of the spiritual forces of the Christian Church, and even were carried to such an extent that the teachings of the great Leader were lost sight of, and man-made doctrines were given a prominence which they were never supposed to have, so that at one time we find a greater stress laid upon the theological discussions of Paul than upon the divine truths of the Christ.

Separations began, and were brought about almost

invariably by a difference in interpretation of some metaphysical, philosophical, or theological question, and scarcely ever over differences of opinion as to what was meant by the specific words of the Nazarene. First came the separations of the Eastern and Western churches, and then came divisions among these. Then the Reformation and its related movements appeared, and, from that time forward, separations continued until these bodies have become so numerous that their name is Legion.

All of these have grown into great disfavor in the past few years; we might say within the past two decades. A feeling that this was all wrong became strong, first among the various missions working in the many parts of the world. The close contact of the various Christian bodies began to grow into an intimacy which bred respect, and this respect gradually grew into a deep regard for each other.

PRESENT STAGE OF COOPERATION IN CHILE

In a general way there has not been much done along the line of real cooperation. But there has been some really effective work done by the Methodist Episcopal and Presbyterian missions, and we greatly hope that its sphere may be widened, so as to take in all sympathetic and regularly organized missions. We believe that the two missions named should invite any other regular organization to enter which may wish to do so, and then await response. Any further ventures should come from those desiring to enter into the compact so as to eliminate all feeling of force.

There has not been any formal distribution of territory. But the Presbyterian mission, at its last meeting held a few weeks ago, drew a plan for the division of territory between itself and the Methodist Episcopal missionary organization, extending from the northern bounds of the country to Traiguen, the most southerly point reached by the Presbyterian Church in its work in South America. The plan should have been ere this sent to New York to the offices of the Presbyterian Board. It is to be presented to the comity committee of these two missions. It follows in large measure the division which has been providentially made in the course of the missionary occupation of the past twenty years or so, and provides for blocks of territory already partially occupied with a provision for readjustment at the end of a short period of years. For exact delineations of the field, see the report of the committee that presented it. The mission work of these two churches overlaps in but few places, principally in the large cities of Valparaiso, Santiago, and Concepción, where there is ample room for two organizations.

The work of the Methodist Episcopal Church and of the Christian and Missionary Alliance overlaps in a comparatively small territory in the south, and adjustments ought to be possible, if the adequate occupation of the whole field be taken into view. The last-mentioned society works also south of the main field occupied by the Methodists

UNION THEOLOGICAL SEMINARY

The beginnings of a theological seminary have been made under the auspices of the Methodist and Presby-

terian missions at Santiago. The Rev. W. B. Boomer, president of the seminary, formulates as follows his estimate of the value of the work his school is doing:

1. We have been drawn into closer sympathy, and we have learned to appraise the workings of the other mission at their real worth.

2. Next in order, we are cementing our ministerial structure together in such a manner as to do away with all controversy among ourselves and to give the lie forever to the Romish argument that we cannot get along with each other.

3. By union faculties we are able to obtain from the two missions an unusually strong group of professors, who have in most cases specialized for years in the branches that they teach, or if they have not done so, they may now begin. It would be a financial impossibility for either mission alone to place such a group of men at the disposal of a theological school in Chile.

4. It broadens the ideas and visions of the students. Every doctrine is studied and discussed impartially. Students of each denomination are asked to draw their own conclusions. It might be said, though, that the average Chilean student would do this whether he were asked to do so or not.

These appear to be our chief gains. Losses we have never realized, if there were any, but in our own thinking, there have been none. "As a Methodist," testifies the Rev. W. H. Teeter, "I do not see that it has been necessary for us to surrender one vital point, and I am positive that the other mission feels the same."

COOPERATION IN LITERATURE

It is pleasing to us that it was found possible to carry out the fusion of the *Heraldo Evangelico* and *El*

Cristiano, under the title *Heraldo Cristiano,* which goes to show how possible it is to cooperate in the other departments of literary production. This fusion was brought about by establishing a common fund to which each mission contributed equally and by naming a committee for publishing and administration composed of members of both missions, the editors taking turns every three months. The work has been done with the greatest harmony and with the general approval of the readers of the *Heraldo Cristiano.* In this way the same work has been done as before, and to the same purpose as before, with less expense and less waste of energy for each church, the Presbyterians and Methodists being the cooperating bodies. This shows that cooperation in the publishing of a Sunday-school journal and tracts could be effected with the same results following more or less the same methods. There would be a joint committee for publication of a Sunday-school journal with choice reading and study material, and another joint committee for the publishing of tracts and pamphlets to be offered at cost price. There being one publishing house with its own management, commercial, and economic relations, there would be no need of further cooperation along this line, except a mutual understanding that the *Imprenta Moderna* furnish all the printing for the evangelical churches on the same conditions as any other *imprenta.* We believe that the evangelical churches of Chile should come to some agreement on book stores for Christian literature to be opened in the largest cities of the republic.

SUGGESTIONS FOR FURTHER COOPERATION

1. A division of the territory between the two Bible societies ought to be effected, so as to avoid overlapping.

2. One version only ought to be in circulation.

3. Prices should be uniform with regard to sales through missions and by colporteurs.

4. All missions at work in the country might consider the advisability of allowing and encouraging national pastors to undertake colportage among the upper classes who are at present almost untouched by missions and colportage work.

5. Now and again missionaries and pastors might join the colporteurs in a Bible trip to the country. How often have missionaries tried to appreciate the difficulties of the task laid upon these scouting evangelists?

6. Missionaries and pastors show great kindness to colporteurs in their travels, which is heartily appreciated by those who represent the Bible societies. May we not plead that this consideration be extended so as to make the position of the colporteur as honorable as that of a native evangelist?

7. As a general rule, missionaries in Chile in connection with the circulation of the Scriptures accept the policy of selling their books. There are a few exceptions to this rule. We respectfully ask those who adopt the method of free circulation to reconsider their methods in order to bring uniformity into this important branch of the work.

GENERAL DISCUSSION OF THE REPORT

Mrs. A. R. Stark spoke of the confusion attending the use of versions of the Bible and advocated that the two Bible societies now working in Chile should unite in publishing in Spain a new version.

The *Rev. H. C. Tucker* told of the cooperation of the Bible societies in Brazil.

Mr. W. H. Spencer affirmed as his belief that such cooperation as obtains in Brazil could and should be brought about in other countries of Latin America.

The *Rev. William B. Boomer* interpreted the ideal of Christian unity, pointing out the irrelevancy of denominational distinctions on the mission field and advocating a united church in Chile. The result, he said, would be an increase of faith, hope, love, and power, and God's blessing would attend such a union.

The *Rev. P. J. Muños* believed a Christian daily newspaper would be practicable and certainly would be of great value; he thought *El Heraldo Cristiano* could be improved by adding more departments and suggested that it might deal with national questions as well as those distinctly religious.

The *Rev. W. H. Lester, D.D.* declared that denominational lines are divergent as well as divisive; the aim should be, whatever our denomination, a national Chilean church. This should be the focus of all our efforts. "What form would such a church take? I do not know. When the seed from a foreign country is dropped into Chilean soil, no one can tell what it will become; absorbing the qualities of soil and air, it will in all probability possess some characteristics different from those that attached to it in the foreign land."

The *Rev. Charles Clayton Morrison* called attention to the introductory section of the report of the commission on unity, and stated that the interpretation of the now existing denominational order of things set forth therein should be taken to heart by every missionary and church leader. He contended that it was wrong for the denominations at home to impose their denominational distinctions upon the young church in the mission field; this young church should have a chance to be united

and all mission work should be projected with this ideal of a united indigenous church in mind.

The *Rev. S. R. Gammon* and *Mr. Dwight Goddard* also spoke on the subject of a united church, heartily favoring a reconstruction of the present system.

VI

FINDINGS OF THE CONFERENCE

SURVEY AND OCCUPATION

1. The conference finds that the vast extent of territory of Chile is naturally divided into (a) The rainless nitrate district of the north. (b) The rich agricultural region of the center. (c) The practically uninhabited section of the south.

2. The conference finds that the northern section with about 500,000 inhabitants has been entered by the Methodist Episcopal and Presbyterian churches, with about thirty-five or forty points in all. The conference recommends an increase of foreign missionaries and national workers and that a large number of elementary schools be established.

3. The conference finds that three fourths of the population live in the central district. For these 2,700,000 souls there are only thirty-four churches. It recommends a large increase of missionaries and national pastors for this section.

4. To supply this reinforcement of needed workers, the conference recommends the enlargement of the Union Theological Seminary recently founded in Santiago, through an increase of the teaching force, and that the institution be provided with appropriate buildings and all needed equipment for carrying out its work.

5. The conference commends the work of the South American Missionary Society (Anglican) among the aborigines, and in view of its lack of men and material equipment recommends this work as worthy of consideration.

6. In view of the increasing number of foreigners and of their influence in the community, the conference commends the work now being carried on among them, and asks that it be increased and more generously supported.

7. The conference finds that Santiago is the strategic center for work among students, of whom there are about 6,000 in schools of higher instruction. It, therefore, strongly recommends that adequate provision be made to begin Christian work among them.

8. Because of the loose sexual relations obtaining in Chile the number of abandoned children among the lower classes is abnormally large. The conference strongly recommends that homes of refuge and asylums be provided for these unfortunates.

MESSAGE AND METHOD

In view of the existing conditions in Chile the conference recommends: (a) That while it recognizes that there is but one message for mankind—the gospel of Jesus Christ in its purity—certain phases of that gospel be emphasized and that its truths be presented to those who do not know them, in the most attractive manner. (b) While no compromise should be made with sin and error, that truth be presented as the means for combating error and that this be done in the spirit of

love even toward those who oppose and reject the message. (c) That the churches recognize the great importance of feeding their flocks as well as of calling sinners to repentance and that the Sunday-schools, Bible classes, normal classes, and evangelical literature be used as effective means of attaining this end. (d) Especially that the following methods be adopted: (1) The living voice of the evangelist; (2) Organized evangelistic campaigns in which all the churches of the community unite their efforts and prayers; (3) Personal work by pastors, teachers, and individuals; (4) The establishment of institutional churches and the use of all effective means for social uplift; (5) The wide circulation of the Scriptures; (6) That the lay element be developed and used in evangelistic meetings, the distribution of tracts, and in personal work.

EDUCATIONAL

1. The conference, after a thorough investigation, finds that there is a great lack of elementary education and that, thus far, no adequate preparation has been made for this work. It is reported by eminent authority and confirmed by the statistics of the government that there are 700,000 children of school age in Chile of which number only 300,000 are enrolled in elementary schools, 50,000 of whom are in Roman Catholic schools. In view of these conditions, the conference recommends that elementary schools be established in connection with all of our evangelical church work, and that the forces already at work on the field work out, as speedily as possible and without interfering with the already estab-

lished institutions, some method of providing for this need.

2. The conference finds that there already exists a well established system of secondary schools and it recommends that these schools be so equipped that they may be in this respect equal and if possible superior to the state secondary schools of the same grade.

3. It recommends that a committee be appointed composed of representatives of the various agencies engaged in educational work in Chile, charged with the duty of coordinating and standardizing the schools of primary and secondary education, and with furthering the interest of evangelical education in Chile. This committee should work in union with the regional committee on cooperation.

4. The conference notes with pleasure the beginning of a union theological seminary for the training of the Chilean ministry. It recommends that the interested boards be urged to strengthen and develop this institution, inviting all recognized evangelical bodies at work in Chile to cooperate in its support. The conference does further and strongly recommend the organization, in connection with the seminary, of a special course for the training of lay workers, such as colporteurs, Sunday-school teachers, and others.

5. The conference recognizes the work now being done by the South American Missionary Society (Anglican) among the Araucanians and recommends the establishing of similar industrial and agricultural schools for boys and for girls where they may, as far as possible, earn their education.

6. The conference recommends that there be established

in Santiago, Chile, an interdenominational university to complete the educational system of the denominational secondary schools.

7. It recommends that interdenominational normal schools be established, one for men and one for women, as early as possible.

THE CHURCH IN THE FIELD

The conference makes the following recommendations for the work of the church in the field:

1. That national pastors and lay workers be greatly increased in order to meet the imperative demands of our evangelistic work.

2. That we ask for a substantial increase in the annual appropriations from the various boards in order that this evangelistic work may be properly equipped.

3. That a definite plan be adopted by all evangelical forces for rapidly increasing self-support.

4. That in view of the existing social conditions, institutional churches be established.

5. The conference earnestly believes that the time has come for establishing evangelical work among the university students of Chile, and recommends that well-equipped men be set aside for this work.

6. Recognizing the large possibilities for evangelistic and educational work in the Sunday-schools, the conference urges: (a) That emphasis be laid upon the two-fold aim of evangelism, development of the Christian character, and training for service. (b) That, as far as possible, the curriculum for Sunday-schools in Chile be standardized to meet the needs of pupils of every grade.

(c) In view of the lack of training of Sunday-school workers, the conference requests the World's Sunday School Association to supply a man for Sunday-school work on the west coast of South America, of whose time each year six months should be given to the department of Sunday-school work in the seminary at Santiago.

7. It is the sense of this conference that the national workers should be given a larger responsibility in the spiritual and material affairs of the church.

WOMEN'S WORK

1. The conference reaffirms the findings of the committee on education, which declares the need of one normal school for men and one for women and earnestly recommends to the boards of the women's societies of the United States that an interdenominational normal school for women be undertaken as their special work in Chile.

2. Pending the establishment of normal schools, the conference recommends that existing schools offer normal courses.

3. In view of the great need of instructing our women in Christian living, in home hygiene, the care of children and of the sick, the conference further recommends that an interdenominational training-school for deaconesses and nurses be established as soon as possible and that appeals be made to the women's boards to undertake this work.

WORK AMONG THE ABORIGINES

The conference finds that a promising work among this neglected class is being done by the Araucanian mission of the South American Missionary Society of the Anglican Church and that there is great need of enlarged equipment both material and in the number of workers. In view of this finding, the conference cordially recommends this work to the Christian world and calls the attention thereto, especially, of men of means and of missionary agencies that might be glad to offer help through the recognized agencies already on the field.

LITERATURE

The conference finds, in view of the facts brought out by the report and the discussion:

1. That the need of a more abundant supply of adequate evangelical literature in Latin America is undisputed and most urgent.

2. That cooperation is imperative for the establishment of a general center (preferably in New York) for: (a) The gathering of information, distribution of evangelical and other forms of literature conductive to moral uplift. (b) Superintendence and coordination in the production and distribution of evangelical and other forms of literature conducive to moral uplift.

3. The conference recommends the following: (a) A popular presentation of Christian life and teaching by means of story and novel adapted to various ages. (b) Bible commentary or commentaries and Bible dictionaries. (c) Graded series of Biblical instruction in perma-

nent book form. (d) Suitable tracts. (e) Literature for theological students. (f) Increase in our periodical literature. (g) A new hymnal. (h) That the World's Sunday School Association arrange as soon as possible for the publication of an interdenominational Sunday-school journal in Spanish somewhat similar to the *Sunday School Times,* containing among other things expository notes, inspirational material, and a department of school management and methods.

4. The conference further suggests as aids in distribution: (a) A catalogue and advertisement department. (b) A depository for Chile. (c) Colportage. (d) Circulating libraries. (e) Effort on part of pastors and workers.

5. The conference commends the present cooperative publication of the *Heraldo Cristiano* and recommends further interdenominational cooperation in the production of literature.

6. And finally the conference finds great need of a periodical for young people similar to the *Youth's Companion.*

COOPERATION AND UNITY

With the passing of the years and the consequent growth of the churches of Chile, the conviction grows deeper and clearer to the workers present in this conference, that the aim of our Christian work in this country should be the creation of a united Chilean evangelical church undivided by the denominational distinctions which obtain in other parts of Christendom. As intermediate steps in achieving this end we approve all

practicable measures of cooperation among the recognized evangelical bodies. The following plan for cooperation is recommended:

1. Division or delimitation of territory to be readjusted from time to time.

2. The use of a common name for evangelical churches, for example, "The Evangelical Church in Chile."

3. The use of a common hymn book and, as soon as possible, the use of a common version of the Bible.

4. The organization of a committee on cooperation and comity into which all recognized evangelical bodies at present at work in Chile shall be invited to have representation.

5. An agreement for the transfer of members between all recognized bodies.

6. An understanding concerning the transfer of workers and the treatment of dismissed agents.

7. A general agreement for all to respect the discipline imposed by other evangelical churches.

8. A great nation-wide union effort in evangelization.

9. That the present Bible seminary be enlarged so as to admit students from all recognized evangelical bodies.

10. To extend the scope of the present cooperative plan in the production of literature so as to admit all regular bodies that may desire to participate in such work.

11. The founding of a union Christian hospital, orphanage, and an institutional church as soon as it is possible to do so.

12. An interdenominational Christian university for this part of Latin America to be located in Santiago.

THE CONFERENCE AT BUENOS AIRES. ARGENTINA

March 14-18, 1916

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BUENOS AIRES
GOBERNACIÓN DE LA PAMPA
Tres Arroyos
Bahia Blanca
GOBERNACIÓN DEL NEUQUEN
GOBERNACIÓN DEL RIO NEGRO
GOBERNACIÓN DEL CHUBUT
GOBERNACION DE SANTA CRUZ

THE CONFERENCE AT BUENOS AIRES

I

BACKGROUND AND SIDELIGHTS

Leaving Santiago, the deputation made the trip across the Andes, spending a night and half-day at Mendoza en route to Buenos Aires, the great capital city of Argentina. A public meeting was held in the Methodist church in Mendoza which many of the members of the deputation and Panama delegates attended. The chief speakers of the evening were Bishop William O. Shepard and the Rev. Dr. Halsey, others being called upon for informal greetings. Arriving at Buenos Aires on Sunday afternoon, the company was met at the station by automobiles and hurried to the Operai Italiani hall, an attractive auditorium in the heart of the city, where an audience filling the place to the limit of its capacity had already gathered awaiting the arrival of the deputation. The Rev. Dr. Halsey presided and introduced the members of the deputation. Addresses were made by the Rev. Eduardo C. Pereira, Prof. Eduardo Monteverde, and the Rev. Federico A. Barroetaveña. For the evening the visitors were assigned speaking appointments in the various churches and preaching points of the city and suburbs.

One of the first discoveries made by the deputation on

arriving in Buenos Aires was the fact that the missionary forces had been unhappily divided in their attitude toward the Panama Congress and toward any undertaking, such as the regional conference, that might proceed from it. A protest against the change of name of the Congress some months before had been signed by some sixty or seventy foreign missionaries and mission pastors and sent to the committee in New York at that time. A number of the signers of this protest had later become convinced that the significance at first attached by them to the change of name, and the resolution defining the purpose, of the Panama Congress was without justification. These had heartily fallen in line with the plans for the regional conference. But the majority of those who had signed the protest, acting on the principle that the deputation, having been appointed by the Panama Congress, could not be received without thereby giving quasi-approval to the Congress, were unwilling to participate in the regional conference. Among those taking this attitude were some of the very best Christian leaders in all this field. At a preliminary business meeting held on Monday morning, the full extent of this disaffection became known to the deputation. At this meeting the Rev. Juan Varetto raised the question of liberty of speech in the Panama Congress and expressed doubt that full liberty of utterance was to be extended the delegates to the regional conference. Señor Varetto had been one of the signers of the protest referred to above, but had decided to participate in the regional conference. He was assured by Dr. Halsey, the chairman, and especially by such mission pastors as the Rev. Federico Barroetaveña of Argentina and the Rev. Alvaro

Reis and the Rev. Eduardo C. Pereira of Brazil that it was a great mistake to imagine that any limitation whatever had been put upon freedom of utterance at the Panama Congress. Assurance was further given that there was no intention on the part of any one to restrict the liberty of Christian men to utter their convictions on the floor of the regional conference which was to open the next morning. Thereupon Señor Veretto offered a resolution granting the right of any delegate to present on the floor of the conference any matter that he might desire whether it came within the scope of the commission reports or not. This resolution was unanimously passed. On Tuesday morning when the conference opened and the routine preliminaries had been dispatched, the report on Survey and Occupation was called for. This report was to have received the whole forenoon's consideration. Before the reading of the report was begun, Señor Veretto asked the privilege, under his resolution of the day before, of presenting a matter for the consideration of the conference. He desired the conference to make some formal statement of its attitude toward the Roman Catholic Church. After he had talked several minutes, requests arose from all parts of the house asking him to bring his remarks to a close with a definite resolution concerning the matter that was in his mind. It was desired of course to refer such a resolution to the business committee for preliminary deliberation and proceed with the order of the day, but Señor Veretto held in his hand a manuscript which he insisted upon reading. It was a trying situation. An overwhelming majority of the delegates wanted to go on with the program, but there were some who felt that

fully to satisfy the demands of the speaker was more important than to follow the order of the day. A confused discussion ended in a close vote, by which Señor Veretto was given "all the time he wants." The conference then settled down to listen to his address, which proved to be a highly colored attack upon the Roman Catholic Church, and its delivery filled the remainder of the forenoon.

Everybody left this opening session with grave misgivings as to the profitableness of the days that were to be spent in conference. Some, however, thought they could see good psychological method, if not divine Providence, in the experience just passed through. The faith implied by the latter interpretation was amply justified by later developments. The afternoon session opened peacefully and for five days the discussion of the pressing problems of the mission field went forward in the most perfect harmony.

While the Rev. Juan Veretto was reading his address in the forenoon, special delivery letters and telegrams were being sent by the deputation bearing Dr. Halsey's signature as chairman, to about twenty-five persons residing in or accessible to Buenos Aires who were not intending to participate in the regional conference. It was felt by the deputation that all means possible should be adopted to clear away the misunderstandings that had arisen and to unify the Christian forces with respect to the purposes of the conference. Dr. Halsey's letter earnestly invited these brethren to meet the members of the deputation in an informal conference to talk over what was felt to be a misunderstanding both of the Panama Congress and of the re-

gional conference. Without going into any argument over the points at issue, the letter indicated clearly that the deputation disavowed the interpretation put upon the Panama Congress by these brethren just as strongly as these brethren objected to the purposes which they had been led to attribute to the Panama Congress. It was felt that whatever attitude these dissenting brethren might finally be impelled to take toward the regional conference, it was of paramount importance that as many of them as could conveniently meet the deputation be urged to do so.

In response to this invitation, ten or a dozen of the most highly esteemed leaders of the churches—representing the Baptists, the Evangelical Union of South America, and the Plymouth Brethren—met the deputation. The situation was discussed with complete frankness on both sides, the local representatives being given free opportunity to state their grounds of disaffection. The deputation tried to make it clear that no differences of judgment as to policy with respect to the Roman Catholic Church or any other matter should rightfully stand in the way of the fullest cooperation in the deliberations of this conference. The main point brought forward by these non-participating brethren was the fact that their protest sent to the committee in New York during the previous November had never been replied to, nor even acknowledged. They felt that they had just grounds for their interpretation of the purposes implied by the change of name and the so-called "Caldwell resolution." It was agreed by the members of the deputation that there must be some extenuation of this apparently uncourteous treatment accorded such a communication.

The deputation urged that these brethren and their associates in this protest should come into the conference, enjoy its sessions and participate freely in them. It was further suggested that the deputation would be willing to incorporate in the findings of the conference a request for an explanation of the failure of the protest to receive an acknowledgment from New York, and it was also suggested that the protest itself could well be entered upon the records of the conference together with the names of the signatories to it.

Apparently the frank interviews with these brethren cleared away their doubts as to the spirit and purpose of the deputation and of this regional conference. A number of them attended the sessions, though not as delegates. On the last day of the conference, the suggestion made by the deputation that the text of the protest together with the signatories to it be made a part of the records of the conference, was embodied in the report of the committee on findings. The suggestion came from the floor, however, that some who had signed this protest would deem it inadvisable to have their names appear in connection therewith in the permanent records of the conference, and by general consent the section of the findings dealing with this detail was withdrawn, leaving the matter as it now stands. From many quarters, before the conference adjourned, and afterwards, came messages of reassurance to the members of the deputation indicating that at least the essential misunderstandings had been cleared up, in which fact more, perhaps, than in any other single achievement of the conference, the deputation in taking its departure found cause for gratitude.

Generous space was given by the Spanish newspapers of Buenos Aires to the announcement of the program of the conference from day to day, and to a report of certain of its deliberations. The conference also had the generous cooperation of the two newspapers of the city printed in foreign languages, one in German, the other in English. The English newspaper, the *Standard,* gave a three-column article in interpretation of the conference at its close. This newspaper is said to be owned by Roman Catholic proprietors, but is tolerant of evangelical progress in Argentina. A short section of the article referred to follows.

CONGRESS OF EVANGELICAL WORKERS IN LATIN AMERICA

The regional conference held in Buenos Aires during the past week, with the object of receiving at first hand from the delegates who attended it the views of the congress of evangelical workers in the Latin-American field, recently celebrated in Panama, has concluded its mission and formulated a schedule of findings.

The feeling pervading the Congress was quite as interesting as the official work. Most hopeful was the atmosphere of charity manifested at all the meetings. When one considers the diversity of the languages spoken, the training and teaching of the delegated ministers present, one remains astonished at the harmony which prevailed. The benefit of experienced chairmanship, the opportune call to participate in a short extempore prayer for guidance from above, or the singing of a hymn, usually nipped in the bud the starting of what might have developed to acrimonious discussion.

There was a complete absence of denunciation of the Church of Rome. Allusion to differences there necessarily was, but the older Christian workers present were the most insistent in

pointing out the important points of agreement between all other Christian workers and that church, and in holding up to imitation those features of Roman practise which are commendable in comparison with the habits of the average evangelical in respect to analogous points in conduct.

It was realized on all sides that the enemy in these countries is to be expressed by the word "indifferentism." It was pointed out by one speaker that Buenos Aires, a nominally Roman Catholic city, the most important in Latin America, has fewer churches practising the Romish rites, than has Philadelphia, a characteristically Protestant city; in fact it was argumentatively sustained that the Roman Catholic form of faith does not count on twenty per cent. of the population of the country as nominally practising adherents. Evangelism does not confront a rival church, it endeavors to arouse the lethargy of an immense population which is intellectually alert but spiritually dormant.

It would be difficult to conceive a treatise better calculated to awaken a sense of individual responsibility than the masterly report presented by the committee on education. "Whither are we drifting?" is the necessary mental self-question of every conscientious listener or reader. Terrifying figures on the increase of youthful criminality showing an increment of increase almost in geometrical ratio, as compared to the arithmetical ratio of the increase of population, and these figures coordinated with the table of increases in the sales of lottery tickets and official takings on the race-courses, can leave no doubt in any one's mind as to the immediate causes of the social evils noted. After studying this paper can any thinking person buy a lottery ticket, or attend an official race-course?

There was much discussion around the theme of education. It was quite noticeable how Spanish and Portuguese speakers always kept mentally separate the two factors which the English-speaking person embraces in the world education. The first-mentioned most correctly distinguish between the instruction of the mental faculties and the education (drawing out) of the moral mind. It was agreed that primary instruction, and even secondary instruction, are a collective responsibility and are most properly the care of the state. It was generally accepted that evangelical Christians can most usefully further the cause by

seconding the work of the state, by utilizing the primary and secondary schools of the country. The youth brought up in an evangelical home, with his moral equipment reinforced by conscientious Sunday-school teaching, will exercise the most beneficent influence among his school and college companions, fellow-countrymen hailing from the homes of the indifferent.

Including the day of arrival in Buenos Aires, the deputation spent three Sundays in that city. The members were assigned to speak in all evangelical pulpits, both English and Spanish-speaking, for these Sundays. Immediately at the close of the conference a committee consisting of the Rev. George H. Trull, the Rev. Dr. W. E. Browning, and the Rev. George P. Howard, made a trip into the Waldensian colony in Uruguay. A number of the Waldensian leaders were present at the conference and arranged several important meetings to receive the messages of the members of this committee. The Rev. Federico A. Barroetaveña, accompanied by the Rev. R. F. Elder, made a preaching journey to Bahia Blanca and other points to the south of Buenos Aires.

Most of the other members of the deputation and Panama delegates made the trip across the River de la Plata to Montevideo, the capital city of Uruguay, where the day was spent in seeing that interesting city and studying the work of the Young Men's Christian Association and of several educational institutions under Methodist auspices located there. A feature of the afternoon was an informal reception at the home of Professor and Mrs. Eduardo Monteverde who had accompanied the deputation from Panama up to this point. In the evening a public meeting was held at the Methodist church, the most expensive and largest evangelical church building

for a Spanish-speaking congregation on the continent. With Professor Monteverde presiding, addresses were made by the Rev. Dr. A. W. Halsey, the Rev. Alvaro Reis, and the Rev. Charles Clayton Morrison. The house was full of Uruguayan Christians—perhaps a thousand of them—interested to hear some word of interpretation of the Panama Congress and a message from North America. Returning to Buenos Aires by night boat, the deputation spent the remainder of its time in Buenos Aires studying many features of social and religious interest in that ancient, fascinating, and rapidly growing city. Among these objects of special interest none stands out more conspicuously in the deputation's remembrance than the work being done by the Rev. Morris in the remarkable system of day-schools he has built up and is carrying forward with the greatest success. Elsewhere in the reports mention is made in some detail of Mr. Morris's work.

The sessions of the conference were held in the chapel of St. Andrews Presbyterian church. A farewell public meeting was held on the last Friday evening of the deputation's stay, at the Salon Operai Italiani, where the welcome reception had been held on the day of arrival. Addresses were made by the Rev. Dr. A. W. Halsey, President Charles T. Paul, the Rev. Charles Clayton Morrison, the Rev. George H. Trull, and the Rev. Alvaro Reis.

II

REPORT ON SURVEY AND OCCUPATION

By Mr. P. A. Conard

TERRITORY AND POPULATION

The region covered by this conference includes Argentina, Uruguay, and Paraguay, three republics having much history in common, discovered by the same explorers, colonized by the same peoples, and having attained practically the same stage of political evolution. They suffered from the same bad colonial government, awakened at about the same time to a sense of nationality and self-dependence, endured identical internal struggles —the growing pains, perhaps, of countries thrown on their own resources without the necessary preparation for establishing a free self-government. We have here, probably, the most advanced type of society found in South America.

Argentina, with a population of eight million souls, of whom 1,598,000 live in Buenos Aires, is the second country of South America in territorial area. It contains 2,950,120 square kilometers of territory, being equal to the combined areas of France, Germany, Austria-Hungary, Norway, Sweden, Belgium, Holland, Switzerland, Italy, and Ireland. It is equal in size to that part of the United States east of the Mississippi River, plus

the row of states on the west bank of the river. If all the inhabitants of the world—every man, woman, and child on the planet—were brought to Argentina, the population would then average two persons per acre. The population of the republic has increased enormously in recent decades. In 1895, it was 3,851,542; in 1905, 5,484,647; in 1915, 8,000,000. The population of the city of Buenos Aires has also grown enormously. In 1895, it was 663,854; in 1905, 1,025,653; in 1915, 1,598,000.

Uruguay, with a population of 1,279,359 in 1913, has a territory of 186,926 square kilometers, without forests or mountains. Of the total population, 350,526 live in Montevideo. During the past five years the immigration was 417,409. Stock raising and agriculture are the main sources of the country's wealth.

Paraguay is situated in the center of the continent, with a territory of 253,100 square kilometers, most of which is in the Chaco, west of the Paraguay River. The total population is calculated at 800,000, including 100,000 Indians. Paraguay, like Uruguay, is also a plain. The climate is even and quite healthful, with nine months of "perpetual spring" and three of heat, an excellent living climate.

SOCIAL CONDITIONS

In comparison with other parts of Latin America, the proportion of European blood in these countries is high, about half of all the whites (pure) in Latin America living in Argentina and Uruguay. Indian blood is almost entirely absent except in the far north and south of Argentina (Chaco and Patagonia).

BUENOS AIRES CONGRESS

The original stock was Spanish and only within the last thirty or forty years has it become cosmopolitan. The following table of nationalities shows the trend of this cosmopolitanism, giving the particulars of the foreign population (1,001,899) in Argentina in 1900. As will be noted, ninety-two per cent. of the foreigners are Latins and eight per cent. of other races:

Italians	493,000	9.9% of population
Spanish	198,790	3.9 "
French	94,000	1.9 "
British	21,800	.4 "
Germans	17,100	.34 "
Austrians	12,800	.25 "
Swiss	14,800	.29 "
Other Europeans	30,567	.60 "
Brazilians	24,724	.60 "
Bolivians	7,361	.18 "
Chilians	20,594	.50 "
North Americans	1,381	.03 "
Uruguayans	48,650	1.18 "
Paraguayans	14,562	.35 "

A less complete but more recent list (1912) gives the number of foreigners as 1,750,000, of whom 850,000 are Italians, 450,000 Spanish, 100,000 French, 30,000 British, 25,000 Austrians, 22,000 Germans, 17,000 Swiss, and 256,000 others.

As all those born in Argentina are known as Argentines in the statistics, these figures represent foreign-born population, and the communities of the different nationalities are, of course, very much more numerous. To use another illustration, we take the immigration during a period of years, the following table giving the immigra-

tion from 1857, when 4,951 immigrants entered, until 1911, when 225,772 entered and 120,709 left the country:

Italians	2,652,925
Spaniards	1,132,460
French	201,732
Russians	115,827
Syrians	89,442
Austrians	74,191
Germans	50,731
Swiss	30,619
British	48,526
Portuguese	16,419
North Americans	5,010

These figures are sufficient to show the general make-up of the blood of the new race here being formed.

In 1913, in Buenos Aires, there were 50,700 births; of these 15.22 per cent. were of Argentine parents and 12.72 per cent. more were of Argentine mothers; all the rest, or 72.06 per cent., were of foreign mothers. This proportion may seem surprising, but for the fact that of the 149,570 married women in the city in 1914, only 43,629 were Argentine.

The proportion in Uruguay is about the same. Of the 1,350,000 inhabitants, 82.62 per cent. are Uruguayans, and 17.38 per cent. foreigners; the proportion for the capital being 69.56 and 30.44 per cent., respectively. Of the foreigners, 73.74 per cent. are Europeans and 26.26 per cent. Americans of various nations. Of every one hundred inhabitants, six are Italians, 5.27 Spaniards, 2.63 Brazilians, 1.78 Argentines, .80 French, .14 Ottomans, .14 Swiss, .13 British, .11 Germans, .11 Austrians, .06 Portuguese, .05 Paraguayans, .02 Russians, .02

Montenegrins, .018 North Americans, .018 Chileans, .011 Belgians.

In Paraguay a large proportion are Indians, but the majority, although white, are of mixed blood, Spanish and Indian. Immigration is small and only about three per cent. of the population are foreigners.

As has been said of New York, here the nations are sending their sons and making a new race. Who can predict the kind of race that will crystallize from this mixture?

GOVERNMENT

In each of the three countries, the government is republican; the constitution being based on that of the United States. Much has been said and more written on the unstable conditions of these governments, and of their frequent revolutions. There has been much turmoil in the struggle toward self-government of peoples unprepared by training or heredity for such government, but much of the dissension has been based on reasons that would have justified it in the eyes of any people. Now, however, for many years there has been no serious interference with the properly constituted authorities in Argentina and Uruguay, and the stability and strength of the governments grow from year to year and inspire new confidence, step by step. No one can understand the political history, or conditions here, until he enters sympathetically into an understanding of the ideals and character of the people.

CITIES

The phenomenon in North America of the rapid increase in recent years of the urban population has manifested itself also in these countries, and here the cities exercise an influence on national life unknown there. They constitute the hearts and heads of these nations, the dominant influence in political, social, economic, intellectual, and spiritual life. Official statistics are not available on the exact population of the smaller cities, in most cases being included in the census with the surrounding districts, but it is evident that from thirty to forty per cent. of the people live in cities of over ten thousand people. This gives a special importance to the city problems in countries almost wholly agricultural, or grazing, and clearly marks the point of attack for the forces which plan to influence the national life in any way.

These cities really are among the great capitals of the world. They beget admiration in the visitor by their splendid buildings, systems of parks and boulevards, modern port works, transportation systems, waterworks, sanitation, electric light, cosmopolitan character, schools and universities, clubs and press, hospitals, department stores, theaters, industrial establishments, philanthropic, social, and scientific organizations, and their network of railway and steamship lines, which make them centers of vast rich empires with the products of which they feed half the world and recipients of the good and bad from all the ends of the earth.

The example *par excellence* is Buenos Aires. Founded in 1535, and, after being destroyed, rebuilt in 1580, a century and a half later, 1744, it had but 10,000 inhabi-

tants. Even in 1880, its population was only 40,000. Now, it has passed the million-and-a-half mark (1,598,000) and is growing at the rate of 100,000 a year. One writer thus describes it:

> The city of Buenos Aires cannot boast the antiquity of the great European capitals; but in regard to its movement, life, and advanced civilization, it may fairly claim to rank with the greatest. Standing tenth in the list of cities of the world, and second only to Paris as a Latin center, Buenos Aires is a positive revelation to the traveler who sees it for the first time. The magnificent avenues and parks with which it abounds, the palatial buildings and residences, the luxurious clubs and theaters, the extensive and well-organized tramway service, the really wonderful newspapers (whose daily editions contain cable news from all parts of the world, including extracts from the English and continental journals of the same day), the high standard of education obtaining among the better classes, the numerous art galleries, public libraries, museums, literary, musical, and scientific societies that abundantly testify to the high standard of culture prevailing, the style, dress, and manners of the people, the immense display of electric light, the incessant activity, the vast amount of shipping, and, indeed, every phase of life, combine to give to Buenos Aires something of the movement of New York with the brightness and gayety of Paris.

MORAL CONDITIONS

Athletic Games.

It is said that athletic games have already had a marked influence on the character of these people, especially in the way of stimulating their ability to work together and to accept with good grace from time to time a defeat. In certain places athletics fall into unworthy hands and so exert a pernicious influence on the youth, but in general those wishing to play well have to desist

from vice and take care of their health, and that of itself is a salutary influence. The games also draw large crowds on feast-days out into the open air, which is vastly better than the atmosphere of the café or worse places.

Reading.

The habit of reading is limited largely to the intellectuals, who are great readers. The public in general reads little and that little poorly selected, aside from the publications of passing interest, such as the daily papers. It is enough to see the windows of bookstalls to learn that the great majority of periodicals and cheap books offered for sale consist of light novels, police stories, and so forth, or at best, publications which are largely illustrations, with little reading and that principally descriptive, or in the form of short stories which do not require serious thought.

The best part of the press is of a high standard and the number of publications is tremendous. In the province of Buenos Aires, 1910, 229 periodicals were published of general interest, and twelve more of a scientific character; of this total, 178 belong to the Argentines, forty-one to foreigners, and five to societies of both. The dailies numbered forty-six.

In 1915, there were published in Uruguay 204 dailies and periodicals, 196 of which were printed in Spanish, three in Italian, two in French, two in English, one in Arabic, and one in German. In addition, there were many illustrated papers given to cartoons or information of trade interest.

With the advance of popular education, the lack of reading and the habit of bad reading will tend to correct

themselves. The governments are already doing something in this line. As already noted, the enrolment of adults in the night-schools of Uruguay in 1914 numbered 3,235, and the number of readers using the national library, which has 60,000 volumes, was 15,989. A law has been approved by the Lower House establishing eighteen public libraries, one in each department of the country.

In Argentina, 200 popular libraries have been established in all parts of the republic, ranging in size from a very few volumes to 41,000. Many societies are also fostering the custom of reading good literature.

Lottery and Races.

As to the extent of gambling, it is hard to obtain statistics except on matters of an official character such as the lottery and the races; the worst feature of this evil being the lack of public opinion against it and the almost universal sympathy. Of course, some fathers do not care to have their sons frequent the races and bet on them, and some commercial houses forbid their employees attending the races, but the following figures speak for themselves, showing the proportions and increase of this vice to be enormous.

The amount spent in Argentina in the lottery has increased in twenty years, from 1893 to 1913, from $1,000,000 to $38,175,000, Argentine paper. The sums distributed in drawings from $750,000 to $26,722,500, and the amount realized for charitable purposes from the joint sum of $2,493,870, for the two years, 1893-1894, to $10,904,384 in 1913 (as this indicates, about twenty-five per cent. is destined to public uses).

The Charity Hospital lottery of Montevideo in 1911-1912 played fifty-five lotteries, selling tickets to the value of $6,424,680.50 ($5.00 per inhabitant) Uruguayan gold, of which sum the amount used for public purposes was $1,174,328.05 ($1.00 per inhabitant). This operation represents an increase of 150 per cent since 1900, when the total sold amounted to $2,625,971.50.

The lottery is defended because of the use to which the funds produced are destined, but no account seems to be taken of the fact that in order to support certain beneficent institutions, the country risks producing a generation of gamblers with the "national fever" of betting. In order to secure $1.00 per inhabitant for the support of public institutions, the people are required to pay $5.00 per inhabitant. Thus, the average citizen, man, woman, child—bets five dollars that he will not have to pay his share of one dollar, and in about eighty-nine cases out of a hundred, he is sure to lose his whole five, since the number of prizes drawn is about eleven or twelve per cent. of the number of tickets. Moreover, the economic phenomenon of our times, namely, the accumulation of wealth in the hands of the few at the expense of the many, to which the best minds are giving careful attention with a view to correcting the apparent evil, is here artificially stimulated by pure chance.

The increase in the amount played on the races is also alarming. From 1904 to 1913, in Buenos Aires, there was an increase of ten in the number of meetings, and of 1,446 in the number of horses running (race meetings 98 and 108 respectively, and horses 5,606 and 7,052), but in the same period the amount played increased from $27,474,626, Argentine paper, to $120,828,309. Besides

this amount played in Buenos Aires, the amount realized from tickets sold by the Jockey Club in Uruguay on these races in Buenos Aires reached, in 1911-1912, the sum of $2,137,812 gold, or an increase of sixfold since 1900-1901 ($366,205.00).

Alcoholism.

It is often said that alcoholism is not a vice of importance in these countries. Let us examine the facts. The following statement was given in support of a projected law presented to the House of Deputies in Buenos Aires by Dr. Juan Cafferata:

The problem of alcoholism exists in our country and in really alarming proportions. From 1902 to 1911, the population increased 51 per cent., whereas the consumption of alcohol increased 64 per cent. The data which have been supplied to me by the second chief of statistics of the national Department of Labor, show this increase in the republic in the following form. During the year 1902, there was consumed per head, per year, as follows:

Wine	34.30 liters
Beer	5.33 liters
Alcohol in distilled liquors	2.52 liters
Total alcohol	6.8 liters

Ten years later, in 1911, the amount per head, per year, was as follows:

Wine	57.91 liters
Beer	10.45 liters
Alcohol in distilled liquors	3.25 liters
Total alcohol	11.2 liters

In the year 1911, there were consumed in the republic:

Wine	436,007,232 liters
Beer	83,769,284 liters
Distilled liquors	24,383,764 liters

Here we have the increase in the importation of alcoholic drinks, expressed in hectoliters, during various periods of five years:

	COGNAC	WHISKY
1890-1894	24,239	5,182
1895-1899	27,507	8,439
1900-1904	34,308	14,759
1905-1909	76,824	44,504

"These figures," adds the daily which publishes them, *La Prensa,* "show how the public preferences are tending and the extraordinary development of the importation of alcoholic drinks into our country." As to absinthe, the manufacture and importation during the year 1909 reached 2,802,622 liters.

All these data are official and take no account of contraband or clandestine manufacture. A commercial traveler in the provision line has assured me that in 1911-1912 there were manufactured in an adulterated form nearly one million liters of vermuth. As to the number of drinking places, there were in 1910 in the federal capital 6,941 places that sold drinks. Calculating the population at that time as 1,231,698, there was one drinking place to every 177 inhabitants, and if we take into account only the men over fourteen years of age, which would be one third of the total population, the number of drinking places amounts to one for every seventy men.

As to drunkenness, the figures are not less significant.

From 1900 to 1909, the police of the federal capital took up for drunkenness 148,931 men and 9,617 women, or a total of 158,548 (Buenos Aires census of 1910), of whom 46,829 were Argentines.

The Lie.

Many moral problems grow out of insincerity. The Argentine philosopher and educationalist, Dr. Augustin Alvarez, has somewhere said:

> Sarmiento said that the evil which affects the Argentine Republic was its extension. Very well, the railways have suppressed the extension and unified the country, and now the evil which affects Argentina is the lie, and it is necessary that we work without rest until she succeeds in emancipating herself from this detestable South American institution, which is three quarters Indian and four quarters barbarian.

This evil is found in all circles of society—in the school, in the home, in business, in politics, in sports. It reveals itself in the failure to fulfil obligations and promises in the social sphere. There is perhaps no better demonstration of this than the subtle self-condemnation in the two phrases which have become proverbial here: One, the formula for the popular oath to fulfil a promise, "the word of an Englishman"; the other, the standard of punctuality in making an appointment, "the English hour." Who has not seen and felt this evil both in the smallest daily operations and in his largest dealings? The evil is deep-seated in all phases of life and even reaches the realm of morals and religion. Here is a simple example. This very year some one visited the bishop (Catholic) to ask his cooperation in favor of temperance movements. He answered that, for the Roman Catholics,

conscience and preaching were sufficient to combat the vices and that he did not think scientific instruction necessary. While he was making this apology for the sufficiency of conscience and preaching, a servant came in carrying a tray with liquor to be served. The bishop made various and embarrassed signs to the servant to withdraw, saying, "Bring tea, bring tea!"

Where frankness is lacking, there cannot be confidence, and where confidence fails there can be no friendship, mutual respect, cooperation, or real greatness, which must depend on the cohesion of many elements.

Social Vice.

The stability of the home circle is generally considered the basis of society and by its violation one judges the advancement of a given civilization. Uruguay is the only country in South America with a divorce law. Passed in 1907, in which year there was just one divorce granted, from 1908 to 1912 the number increased as follows: 10, 68, 89, 87, and 94. The law, as amended, gives advantage to the woman.

In the first six months of 1915, the illegitimate births in Asunción, Paraguay, formed sixty-two per cent. of the total. Data on the provinces are lacking, but in some of them the percentage is still higher. In Montevideo for the year 1912, seventeen per cent. of the births were illegitimate; in San José eleven per cent., and in Rio Negro forty-four per cent. In 1913, the percentage for Montevideo was 16.5 and for the whole country 23.1 per cent.

In Argentina in 1911 (January to June) the proportion of illegitimate births was 19.9 per cent., varying from

eleven per cent. in Santa Fé and 12.8 per cent. in Buenos Aires, to fifty-two per cent. in the Chaco and sixty per cent. in Formosa. In 1913, the percentage in the cities of the provinces ranged from 10.7 in Rosario to thirty-four in Catamarca and San Juan. By decades, from 1894 to 1913, the percentage in Buenos Aires decreased from 14.6 to 13.6.

Whatever the causes of the phenomena may be, the figures show a situation very different from that in Europe, where the average is eight per cent. of illegitimacy, or in Canada, an agricultural country like these, where it is only 2.04 per cent. The almost universal custom of boys from fourteen to sixteen years spending their nights away from home, a custom in which the fathers and often the mothers consent, perhaps explains much of this evil. The youth, natural, curious, lively, free with his companions, seeks and investigates everything, even the worst, and tries the worst, thereafter carrying the marks of his experience on his character. The ignorance or criminal negligence of fathers is almost unbelievable, and the lack of warning on the part of teachers and professors (if in a rare case they would oppose the habit at all) raises the percentage of those who with character and body undermined by vice make shipwreck of their lives.

On this point the well-known Argentine sociologist, Dr. Colmo, already cited, says in dealing with the whole question of prostitution:

> Aside from this "legal" prostitution, occult and clandestine prostitution is little less in extent and intensity than astounding. The former implies simply the official sanction of the vice and is a confession of the necessity of libertinism and all the

rest. . . . No attention is given to the fact that the great countries of the world have not found it necessary to recognize such a régime and adopt such a system. It is forgotten that the physiological evils resulting are much more intense in the "regulated" countries than in others, for the simple reason that the legalization is favorable to the circumstances and contributes to the development in all its projections and complex ramifications and terminates in helping to establish as a habit that which was considered a necessity.

The forms the evil takes are as numerous as its fatal consequences; apart from ordinary houses, there are those known as "paying guests wanted," "furnished rooms," "institutes of beauty," "massage," or "manicure" establishments, "fashion display rooms," and a long list of snares, each more vile than the last, without counting the mercenary traffic of the streets, the theater, public promenades, and public establishments of various sorts, so that the new arrival in the city begins to doubt whether he has come to a country of work and civilization, or to an island of harlots.

William Alexander Coote, general secretary of the International Association against the White Slave Traffic, said in the London convention of the society in 1913, that Buenos Aires was the worst of all cities in this immoral commerce in women. There may be local special causes, such as the well-known one in Paraguay at the close of the terrible war, and there may be many contributing elements, such as poverty, general lack of culture, poor instruction in the home, and a great extent of territory, but the same author, dealing with these, shows that none of them is sufficient to explain the extent of the evil and finds the chief cause in the lack of training, or the pernicious training, given in the home, where the parents, instead of trying to keep the children, especially the boys, young and innocent, strive to make them seem grown-up, and then at an early age even teach

them directly to familiarize themselves with the social vice. At fifteen or sixteen, the boy has no longer anything to learn.

EVANGELICAL WORK IN THIS REGION

Argentina.

The correspondents from all districts believe that it is urgently needful to increase the number of meeting-rooms and workers by two or three times the present number, so as to firmly establish the work and make the gospel known to the people. Of course, this does not represent the total forces required, but only the increase urgently called for. And the call is modest. For the 1,598,000 inhabitants of Buenos Aires, there are, according to the official statistics, twenty-four Catholic and ten Protestant churches. In Brooklyn (U. S. A.), where the population is 1,916,655, there are 120 Catholic and 400 Protestant churches. In all Argentina there are only seventy-five congregations organized. In Philadelphia, with 1,549,008 inhabitants, there are ninety Catholic and 690 Protestant churches.

In the province of Buenos Aires, there are 2,100,000 inhabitants. Naturally, all the missions began their work here, as it includes the capital. It is calculated that of the 6,400 full communicants (there are probably 10,000) in the republic, half of them are in this province, and taking into consideration the rapid growth of the population in recent years, it can be seen that missionary work has advanced very little up to the present. In the report to the Panama Congress, to which we have referred, it is calculated that the number of ordained evangelical

ministers (missionaries and Argentines) in Argentina, amounts to 110. If half of them work in the province of Buenos Aires, there should be one ordained pastor for every 38,000 inhabitants.

We have several reports on the city of Buenos Aires, but the data are incomplete. In the southeast sector, with neighboring towns, the population is calculated at 534,000. There are about twelve churches and other meeting-rooms and twenty-five workers, all told; that is, one worker for every 21,000 inhabitants. The 20,000 in Los Talleres have in their midst two chapels and two workers.

The general opinion is that the number of chapels, schools, and workers, should be greatly increased in order adequately to distribute them according to requirements.

The city of Bahia Blanca, an important port of 100,000 inhabitants, has one Methodist chapel with a resident pastor and about fifty communicants; there are also three Salvation Army officers and a small group of Plymouth Brethren. And if we turn to the provinces, the situation is no better. In the city of Paraná, with 40,000 inhabitants, there are four churches and only one worker who gives all his time. A great shortage in general is noted in this capital. There should be six or more comfortable rooms more, with evangelical schools. The numerous Protestant colonies in the rich province of Entre Rios should form a great missionary center in Paraná. Potentially there are sufficient elements which, well directed, would materially assist in the evangelization of the country. News comes from Catamarca of a missionary and his wife who work in a hired room among a population of 108,254. In the provinces of Mendoza, San Juan, and San Luis, there are 457,554 inhabitants. The evan-

gelizing force there consists of five workers with a few voluntary helpers. There are eight Spanish preaching rooms and one English. In the conservative province of Cordoba, small groups of Methodists, Brethren, and Salvation Army officers work among the 750,000 inhabitants.

Paraguay.

The missionary flag in Paraguay should be called Ichabod. The strongest mission in these republics, after years of work at the capital, left the field, selling the property. To win for Christ the 60,000 inhabitants of Asunción, there are only two Salvation Army officers and one Methodist local minister. Besides the missions to the Indians, there are only thirteen foreign missionaries and eight native workers in all the republic.

Uruguay.

The railway from Montevideo to Rivera divides the republic into two almost equal parts. In that section from this line east to the coast (with the exception of some points on the railroad mentioned), there is no evangelical work of which we know. In this part of the country there are towns of 1,500, of 7,700, of 13,000, of 4,500, 12,300, 4,400, 6,000, 3,000, and 3,300. To the west of the demarcation the Methodists have missions in four cities of 10,000, 10,000, 20,000, and 15,600 respectively. Also in four others of 8,000, 3,500, 3,000, 3,000. Without counting for the moment the Waldensian and Swiss colonies and other foreign communities, there is no other work, so far as we know, in this division, except that of the Salvation Army in a city of 19,600.

There are towns with no work at all with the following populations: 14,000, 12,400, 4,500, 1,000, 7,300, 3,500, 5,000, 2,000, 2,500, 3,000, 3,500. Outside of the foreign communities or Protestant colonies it is calculated that only ten per cent. of the people of Uruguay (with the exception of the capital) are the object of evangelization on the part of any mission or evangelical church.

And being thus neglected in the cities, what shall we say of the country districts? Elsewhere we mention the small rural population, as compared with the urban, and naturally the missions have begun in the populous centers so as to reach the largest hearing. But while these ought to be evangelized, we ought not to leave the others unattended. There are country communities where the religious life is a real oasis in the desert, and in some foreign colonies there are churches and pastors (but this work is carried on generally in the foreign language). The work of the colporteurs in these country places deserves special mention, as they go often into districts where missionary work has not been undertaken and really blaze the trail. The Seventh-Day Adventists are also dedicating their efforts largely to the country people. Since the man of the country is more humble, less sophisticated, without the many diversions and temptations of the city, and generally more susceptible to the gospel, it is an error to pass him by. Statistics show that a large majority of the preachers in North America, even those in the most prominent positions of power in the city churches, were reared and educated in the country. Why may we not expect that there too we shall be able to fill the ranks of pastors and efficient workers in church

and school from the honest and robust youth of the country?

GENERAL DISCUSSION OF THE REPORT

The *Rev. S. P. Craver* discussed the relation of the social problem to the Christian program. He declared that whatever has to do with the uplift of the people is part of the work of Christian evangelization. We have to cooperate in this larger work with some who are not of the same mind with us in certain more central matters of faith. Dr. Craver said that he would be willing to ally himself with every man who would fight social evils. "Whenever a Roman Catholic is willing to fight the liquor traffic or an atheist to fight immorality, I will take him by the hand."

The *Rev. J. P. Howard* discussed the urgent necessity of defining in the public mind a conception of religion radically different from that which the prevailing church has created. Reformers there are, he said, who link religion with ignorance and alcoholism as an enemy of social progress; this is because they think of religion in terms of Roman Catholicism. These workers for social uplift must be taught by us that religion is absolutely essential to true moral reform. That can only be done by showing them a superior type of religion to that with which they are acquainted in these Latin countries.

Señor Juan J. Prada spoke of the needs of Uruguay; the people of Uruguay as a whole, he said, are favorably disposed toward the evangelical movement.

The *Rev. Robert F. Elder* spoke of the vastness of the field and of the need of more workers. As an illustration he pointed to his own city of Tres Arroyos. It is a city of over 20,000 inhabitants in a district of 40,000. Taken with its four surrounding districts there is a total population of 100,000 souls, and only one evangelical missionary who preaches in Spanish. The nearest neighboring preacher is about 170 kilometers to the north. The evangelical church building was opened nine years

before the erection of the Roman Catholic church, though Catholic services had been held in a makeshift hall for over twenty years. The temper of the people is more liberal than devout, but on the whole they are more sympathetic with the evangelicals than with the Roman Catholics. Evangelical converts are moving out to surrounding towns which in recent years have been growing up with great rapidity. It is impossible for one missionary to reach them all.

The *Rev. T. F. Reavis* spoke on behalf of Paraguay, which he said belongs to this congress and is in danger of being neglected in our thought. He pleaded for the placing of a force of missionaries in that country where hardly any evangelical work is now being done.

President Charles T. Paul spoke on behalf of the societies in North America and Great Britain who, upon the return of the deputation to their homes, will ask the members what remains yet to be done. He wished the conference to throw light on this subject. Many places are still unoccupied; others are not yet adequately occupied. The societies will want to know where to put the emphasis during the next two years. Should they strengthen existing work or establish new work?

THE WORK AMONG THE INDIANS

It is calculated that in the Argentine Chaco there are some 40,000 Indians distributed throughout the region, and that in the Paraguayan Chaco there are about 28,000. In Paraguay proper the number is unknown. We have official assurance that in the southern part of the Argentine there are no Indians in a nomadic state and that this is apparently due to the good work carried on by the Salesians during the last thirty-eight years. In Paraguay the greater part of the Indians are settled in established towns and villages, so that the region which contains the great mass of Indians who still lead an aboriginal life is that of the Chaco.

The advance of civilization is cornering the Indian more and more every day, and his life, once so free, is now being greatly modified. He is no longer free to roam, hunt, and fish where and whenever he wants. The wild animals are becoming more and more scarce and the adjacent country is more populated, so that the existence of the Indian in his natural nomadic life is becoming more and more unsupportable. It is true that the advance of the white man has provided a certain degree of work for the Indian, but at the same time it has made him acquire the needs of the semi-civilized man, and, what is more lamentable still, many of his vices, such as drink and a standard of morality which is much inferior to his own.

THE PARAGUAYAN CHACO MISSIONS

The Paraguay Chaco mission was founded in the year 1887 by the South American Missionary Society (Church of England). The first pioneer, Mr. A. Henricsen, died of exposure shortly after taking up the work, having settled on an island in the River Paraguay, adjacent to the Chaco. His successor, Mr. W. Barbrooke Grubb, immediately struck out into the interior in 1888, from which date the work has gone steadily forward, and he is still the lay superintendent of the mission, the clerical superintendent being the Rev. R. A. Bevis.

Several stations have been established from time to time among the Lengua-Mascoy tribe, numbering approximately 10,000, and scattered over a huge area. The most important station is Emmakthlawaiya, a garden settlement, situated some eighteen miles due west of

Villa Concepción, on the River Paraguay, and on mission property. The only communication with the outside world is along the cart track cut by the mission leading to Villa Concepción in Paraguay proper.

From Emmakthlawaiya radiate sub-stations, by which the scattered clans of the Lengua-Mascoy are reached, they being thus split up owing to their nomadic and hunting habits. Branch stations have also been opened among the adjacent tribes, the Sanapana and Suhin.

The Lengua-Mascoy language is rich and comprehensive, and has been reduced to writing by a member of the staff, Mr. R. J. Hunt. Very few Indians speak even a little Spanish, consequently all intercourse and teaching is carried on through the medium of their own language, which all members of the staff are compelled to master. All the four gospels and many other books of the Old and New Testaments have been translated, as well as the greater part of the Book of Common Prayer. Over one hundred hymns have been translated and set to familiar tunes. A flourishing school has existed for many years, this being one of the earliest means of reaching and influencing the young and through them the adults. The pupils show an aptitude for learning, once the light has dawned upon their primitive minds. Indians now regularly read the appointed lessons at the Sunday morning services. There exists a small band of trained native evangelists, composed of the most prominent Christians. Each in his turn visits the outlying villages to conduct services and teach, remaining a fortnight.

The broad method of procedure has been, and still is, to gradually wean the Indian from his roaming habits, settle him on a station, provide him with suitable em-

ployment, win his confidence and influence him by constant and direct contact, teach him thrift, cleanliness, and morality, and by means of a regular and organized church and school system instil into him the rudiments of the Christian faith. This has entailed much perseverance in overcoming superstitious beliefs in evil spirits, witchcraft, and all attendant horrors, as well as many deeply set customs.

The comparatively recent establishment of two branch missions, one to the Sanapana tribe, speaking Lengua-Mascoy with a dialectical difference only, and the other to the Suhin tribe, who have a distinct language of their own, shows signs of equally great development. Several attempts have been made in the past to reach the Suhin as a branch mission, and a station was established, but shortage of staff and the difficulty of transport so far inland compelled its abandonment. Their language has been reduced to writing and some members of the staff have acquired a working knowledge of it. During the whole of the mission's history the staff has kept more or less in touch with the tribe by itinerating trips and return visits to the station paid by the Suhin, so that perfectly friendly relations exist between the staff and the tribe and indeed between the Suhin and Lengua-Mascoy. The two languages being quite distinct, very few of either tribe can speak the language of the other. The evangelization of the Sanapanas presents fewer difficulties, they being more closely allied to the Lengua-Mascoy.

To sum up. The period of nearly thirty years has left its indelible mark on the tribes reached. The transformation in general and in individuals is great and

promising. The people have become peaceful and the country safe to settle in, which the outside world has not been slow to appreciate. Now, much of the Chaco land near the River Paraguay is being occupied and stocked, and this occupation is gradually spreading inland. Direct contact between civilization and Indians is still very slight, but will no doubt increase.

THE ARGENTINE CHACO MISSION

The Argentine Chaco mission is a branch of the Paraguayan Chaco mission, staffed by men who have had some years' experience in Paraguay, and supplemented by men fresh from England. The station recently established is situated on the River Bemejo, and is the outcome of some four years of preliminary mission work among the Indians settled for the sugar harvest each year on the estates of Messrs. Leach at San Pedro de Jujuy and neighborhood. The mission was started there in 1910 by Mr. W. Barbrooke Grubb, who still superintends it, the clerical superintendent being the Rev. S. C. Deacon.

The aim is to reach the Matacos, Tobas, and Choriti, and through the last-named to link up with the Suhin and the Paraguayan Chaco mission field, thus embracing the principal Chaco tribes. A working knowledge of the three languages, Mataco, Toba, and Choriti, has been acquired, and exhaustive dictionaries compiled and published, all the work of Mr. R. J. Hunt, the publishing being greatly helped by Dr. Lafone Cuevada of the La Plata museum. The mission is as yet in its infancy, but the future is promising, the confidence of the tribes

having been partially won during the years spent at San Pedro. A school has already been started on the Rio Permejo station among the Mataco children, and the staff, already comprising seven men (one a doctor and another a clergyman), is shortly to be augmented by fresh men from home.

With regard to all the tribes touched by the two missions, it may be stated that no other missionary agency is at work in the district covered, and it is well so, for, since the field is large, the opportunities for immediate extension are few, and through force of circumstances and conditions, such as the nature of the country, the temperament of the Indian, the difficulty of transport, as well as climatic conditions, progress must necessarily be very gradual.

III

REPORT ON THE CHURCH IN THE FIELD

By the Rev. E. N. Bauman

MEMBERSHIP

In the membership of the evangelical churches are represented all the nationalities and races, the great majority being, of course, Latins. While the members come largely from the humbler and less educated classes, in nearly all the congregations is to be found a number of cultured members of commercial or professional standing in the community. The number of men is nearly equal to that of the women in the churches.

One of the outstanding weaknesses of our churches is that so little has been done to relate the large and influential foreign Protestant populations in these countries to our missionary work. Whenever it has been possible to organize the Protestant foreigners into a nucleus for a native church, successful work was assured. But, unfortunately, too often the Protestant foreigners stand aloof from the national evangelical congregations. We strongly urge that larger efforts be put forth to conserve and deepen the spiritual life of these foreign Protestants and to relate them to the missionary movement in these countries.

FORMS OF CHURCH WORK

It is evident that the churches are deeply interested in promoting Sunday-schools. The thirty-eight congregations that replied to our questionnaires maintain forty-six Sunday-schools. Two surprising facts were revealed by our study. The first was the small number of young people in the membership and that very little effort was being made to win and train young people. Not more than one third of the churches have young people's societies and the societies of the same denomination have no relation one to the other.

The other surprising fact is that so little is being done along the line of social service and charity. It may be argued that our congregations are poor, but this is only a greater reason for united effort along these lines by our churches, for only by such united action can we accomplish any large work. We have one or two night shelters and homes for the aged, and the Mercédes orphanage. These should be interdenominational. It is an interesting fact that one third of the children now in the Methodist orphanage are of other denominations.

CHURCH EDIFICES AND SELF-SUPPORT

The majority of the congregations own church buildings and about fifty per cent. own parsonages. A few congregations are self-supporting and some are rapidly approaching financial independence, but the great majority of them are far from attaining, and only slowly progressing toward, that goal. We would especially urge that our churches lay great emphasis on the practise of tithing.

GENERAL DISCUSSION OF THE REPORT

Mr. Dwight Goddard, speaking as a business man, gave frankly his impressions of the missionary situation in the portions of South America visited by the deputation up to date. He said his first impression, which was deepening with increasing observation, was that there is altogether too much emphasis laid upon denominational and doctrinal considerations. He insisted that these denominational rivalries were a menace to the cause of Christ; at one time there may have been justification for separation into denominational sects, but there certainly is none now. He believed that, as the work was taken up by men of the new generation, trained in schools where the old dogmatism was unknown, the rivalries would disappear. He advocated, as a means of bringing the churches together, a united evangelistic campaign, and a union theological seminary. Students, he said, working under the same masters, sitting together in the same classrooms during the years of their ministerial preparation, would not go out into active life and quarrel with one another over Christ's work. He deprecated the disposition observed in a certain class of missionaries and national workers, to quibble over small matters, such as words, and cited as an instance the controversy over the question whether the Panama gathering should be called a missionary conference or a congress on Christian work.

Mr. P. A. Conard made some comparisons between the Roman Catholic occupation of the field in Argentina and Uruguay on the one hand and certain cities, like Brooklyn and Philadelphia, in the United States, on the other. He showed that the portions of these countries unchurched by the Roman Catholics is as large as the portion untouched by the Roman Church in large portions of the United States. His data had a direct bearing on the question of the right of Protestantism, from the territorial point of view, to enter this field. This open opportunity, he said, helps to define the quality of leadership needed.

The *Rev. J. E. Gattinoni* raised the point of the nationalization of the evangelical churches. The aim must be to have

self-supporting churches with national pastors who have a thorough training and preparation for the work.

The *Rev. J. W. Fleming, D.D.* spoke of the need of raising the prestige of the churches by having better buildings and better trained preachers, and pleaded that the missionaries and national pastors should all be better paid than they are at present. It will be better to have fewer churches, better equipped and with better paid pastors, than to multiply the works with inferior and underpaid men.

The *Rev. S. P. Craver, D.D.* saw serious danger ahead in the matter of higher salaries. The spirit of Christianity is the spirit of self-sacrifice. If a man is really called by God to preach he will be willing to make sacrifices.

IV

REPORT ON EDUCATION

By Mr. P. A. Conard and the Rev. Tolbert F. Reavis

The system of education in each country is composed of public schools, national colleges or high schools, and the national universities, together with the normal schools and institutions of a special character. Almost without exception the private schools are for primary instruction only.

The National University of Buenos Aires in 1913 had an attendance of 5,133 students, the University of Cordoba (1910) 528, the University of La Plata, 844 in the faculties and 1,540 in the other departments. The University of Montevideo in 1914 enrolled 1,185 in the faculties, 1,230 in secondary instruction, and 200 in the women's department. In the University of Paraguay there were, in 1913, 120 students.

In Paraguay the institutions of secondary instruction consist of five national colleges in the principal cities. In Uruguay there are eighteen departmental lyceums (liceos) with 1,694 students and the institutions mentioned above in the capital. In Argentina, in 1912, there were twenty-seven national colleges with 7,262 students and 1,001 professors.

The schools of special instruction in Argentina include the commercial colleges, Arts and Crafts School,

Women's Professional Training Institution, Normal School of Physical Education, and others. In thirty-two institutions 7,528 students were enrolled, with 705 professors. In Uruguay among the institutions of this class may be mentioned the "Open-Air" School for weakly children—the Deaf and Dumb Institute, and the night-schools for adults which, in 1914, enrolled 3,255 persons.

In Asunción the commercial employees support a school with government help which gives diplomas in bookkeeping, public accounting, and allied subjects, with the authorization of the university authorities.

This list could be much extended also but we turn from it to that which is of more vital interest in the educational system, that is, the public school system of primary instruction.

The following statistics on Argentina are taken from the book published in 1915, *Los Paises de la America Latina,* by Dr. A. Colmo, professor of law in the faculty, Buenos Aires University: School population, 1,194,945; pupils enrolled 865,161, or 10.8 per cent. of the total population; average attendance 677,643, leaving forty-three per cent. of the children without education; the schools numbered 7,457.

In Uruguay, in 1914, there were 997 schools in the public school system, and 219 private schools enrolling 114,946 children, or 8.47 per cent. of the population. This represents a growth in four years of twenty-two per cent.

Various facts merit special note. The growth in number of pupils is largely limited to the first year of school. In Uruguay, for instance, in 1914, there were in the city schools 11,264 pupils in the preparatory or primer year,

10,442 in the first year, and only 198 in the seventh year. In the rural schools there were 14,794 in the primer year, 12,581 in the first year, and 381 in the fifth year. The growth in four years in the first year mentioned has been 5,930, whereas in the fifth year it has been only 952, and in the last year practically none.

In Paraguay there has been a considerable advance since the end of the war in 1870. In 1914 there were 571 schools as against 350 in 1888. There is also a marked decrease of children in the higher grades. In Asunción, for example, there were 5,869 children in the first grade and only 108 in the sixth.

Even Buenos Aires indicates the same tendency. In 1913, of the 133,180 children, 70,298 were in the first grade and only 3,312 in the sixth.

It might be added here regarding Paraguay that in 1888, with a population of 700,000, there were 18,070 children in 380 schools, and in 1914 with a population of 800,000 there were 78,467 children in 571 schools, or 9.8 per cent. of the population.

A significant fact is noted both in Uruguay and Argentina. In the former, in 1914, there were in the private schools fewer children than in 1910 (20,006 as against 20,443), but this decrease is altogether due to the lay schools, whose decrease was from 9,592 to 7,925, whereas the religious schools showed a corresponding increase from 10,851 to 12,081. In other words, the increase of the state schools seems to have diminished the attendance at lay schools but not at religious schools. From 1890 to 1914, the public schools increased from 470 to 997, or 112 per cent., while the private schools diminished from 407 to 219, or 46.19 per cent.

It is very far from our thought to criticize what is done for popular education, the progress made merits, and has, our hearty praise, but we are still very far from perfection and far behind some other countries. We may take one example from North America where the percentage of illiteracy is ten, or including all children of less than ten years who are not at school, the percentage reaches sixteen. In Argentina illiteracy reaches fifty per cent. among those of six years and upwards, in Uruguay forty per cent., and much higher in Paraguay. The state having the largest illiteracy in the United States is that of Louisiana, caused by the large number of negroes. The colored population is thirty-eight per cent. of the total. In other words, Louisiana with its large colored illiterate population has less average illiteracy than these South American countries where the very high intelligence of the intellectual class is unable to counterbalance the popular ignorance.

Argentina is one of the most intelligent and advanced countries in South America. It may well be compared with the state of New York, being more or less equal in population, and having to cope with a like immense immigration. In Argentina there are 17,517 school-teachers and in New York 45,366; in Argentina there are 608,233 children in the schools, in New York 1,436,580. That is, with similar populations there are almost three times as many teachers and children in New York schools as in those of Argentina. The result is that in New York illiteracy is about five per cent. and in Argentina fifty per cent. All this explains why we believe there is room for a large educational work of a missionary character in these countries.

Furthermore, in the United States there is an increasing sense of the need of moral and religious instruction to supplement the intellectual instruction given in the schools. The question is how to give this instruction in the secular schools of a democracy. Many of the state universities are seeking a solution in the denominational and interdenominational residential schools or homes, situated near the university and looking after these character-building needs which are not met by the institution. An interesting attempt to solve this problem in public schools is found in Gary, Indiana, where the schools give time in their regular program for the students to attend their own churches for religious instruction. The school authorities in New York City and other parts recognize the same grave problem and have been studying this plan with a view to its adoption.

Educators in these South American countries have felt the same defect in the system. One professor writes:

> I am of the opinion that the instruction here is deficient in its educative phase; in all grades of instruction the mind alone is attended, leaving the education of the character entirely neglected.

Not a few *liberales* or *anti-clericales,* send their children to Catholic schools because of the better discipline and moral instruction. Two facts certainly seem clear. The public schools do not meet all the needs, and the evangelical schools are exceedingly few and inadequate. No provision is made for higher education under evangelical auspices, and many young people do not get this education because their Protestant parents are not disposed to send them to either the Catholic schools or to

the secular and anti-religious schools. This is especially true of the young women. Does not all this have special significance for us? Does it not emphasize the importance of educational missionary work, and the necessity of supplying the moral and religious teaching in all our work which is so lacking in the public schools?

GENERAL DISCUSSION OF THE REPORT

The *Rev. Dr. Webster E. Browning* in opening the discussion said he found the needs to be the same in all these Latin-American republics. The need is vast, but little has been done by evangelical churches to meet it. Touching on the question of primary and secondary schools, Dr. Browning laid special emphasis on the immediate necessity of a normal school for the training of evangelical teachers to man these schools. There is not one such evangelical normal school in South America. The work in primary and secondary schools cannot possibly be efficiently done by imported teachers from North America or elsewhere. The success of the evangelical educational system turns upon the presence in the schools of a body of teachers possessing natural understanding of the Latin-American child and youth.

The *Rev. J. Grant* also stressed the importance of a normal school. He pointed out the handicap under which many primary schools now operate on account of the teacher devoting but part time to the work of teaching, having in addition to carry the burden of pastoral or other work.

Mr. F. Ferreira Borjas stated as his opinion that the evangelical churches should place special emphasis on secondary schools as contrasted on the one hand with primary schools and on the other with the university. "We must not run ahead of what we can actually perform," he said. "If adequate secondary schools are operated for the sons and daughters of evangelical families, they will produce legislators, teachers, and

members of other professional groups, who will be in positions of influence in the country, and thus be able to give prestige and power to the evangelical cause.

The *Rev. J. E. Gattinoni* insisted that the curriculum of the evangelical primary and secondary schools should conform to the curriculum of the state schools so that when a pupil finishes an evangelical school he will stand on the same footing as one finishing in a corresponding state school, and thus be fitted to enter either active life or the university without prejudice or handicap. He indicated the possibilities of growth in attendance at these schools and of increased tuition if parents and pupils understood that the standards were the same as in state schools. But Señor Gattinoni emphasized the importance of preserving strictly the evangelical character of the primary and secondary schools.

Señor Juan J. Prada called the attention of the conference to the dissimilar conditions obtaining between Argentina and Uruguay. In Argentina religion is permitted to be taught in the schools while in Uruguay, though permitted by the constitution, the party in power has decreed against it. This leaves conditions in the latter country open for the growth of atheistic liberalism. The evangelical movement, therefore, meets its main difficulty not with the Roman Catholic Church but with the non-religious temper of the party in power.

Mr. Ernest C. Knight advocated laying stress upon the training of professional men and preachers rather than upon the development of primary schools. The state primary schools are relatively satisfactory; to establish evangelical primary schools in competition with them is to waste money. They should be accepted and used by the evangelical forces.

The *Rev. Dr. Samuel P. Craver* contrasted educational work in Uruguay with that in Paraguay, pointing out that while Uruguay spends a great deal of public money in education, Paraguay is in a lamentable condition. In the cities there are a few fairly good schools. In the country places they are few and poor and the teachers are miserably paid. Dr. Craver expressed his interest in primary schools where there is special need of supplementing state provisions, but added that evangelical primary schools must be absolutely up to the standing of

state institutions. What the evangelical cause needs most is a university. The atmosphere of existing universities is such as to seriously menace the future leadership of the nation. We must unite and lay our chief emphasis on secondary schools and a university.

The *Rev. Alvaro Reis* agreed with Dr. Craver in emphasizing the immedate need of a seminary and a university as contrasted with primary schools.

Mr. R. D. Christian suggested the possibility of utilizing the Boy Scout movement in connection with the Sunday-school. The great difficulty in the Boy Scout movement is to get leaders with moral character and insight sufficient to inspire the boys with high ideals. In the Sunday-school teacher such leadership could be found.

The *Rev. José Felices* did not consider the primary schools established by evangelicals as rivals to state schools; he had seen good results come from the Argentine philanthropic schools founded and conducted by the Rev. J. W. Morris. Boys finishing this school are found to be in more or less positive sympathy with evangelical ideals. The Roman Catholics are extending their educational work independently of the state schools. It is of vital importance that the evangelical movement should not be behind them.

Mr. Bertram A. Shuman admitted that a university is difficult of realization, but that the difficulties must be compassed; when such an institution is established, however, it should be incorporated on a basis of state recognition, so that its degrees will be valid. The children of evangelical parents now have to finish their education under the materialistic influences of the state universities. An evangelical university should provide training for candidates for the ministry with a classical education prior to their entrance into the theological seminaries.

The *Rev. D. Armand-Ugón* said that Uruguay does not need evangelical primary schools; it would be very difficult to compete with those already existing. But if we establish schools they must not be little "teaching shops"; if we do it at all it must be done well. Many evangelical teachers are now in the state schools. These now have liberty. He instanced a case of a teacher of a state school who is also a Sunday-school

superintendent, and no one objects. The difficulty of teaching morals in the state schools can be solved by providing the state schools with Christian teachers. For the teaching of morals and religion is not simply a matter of saying "Be good," but the subtler influences of personality. The speaker told of his experiences in the forming of the Waldensian colony in Uruguay some forty years ago, with small resources, poor buildings, but much good-will. They have produced men who are in the very front rank of national life; if there had been greater resources the results would have been correspondingly greater. The Waldensian school is in the country and many city people like to have their children attend school in the freer atmosphere of the country.

The *Rev. J. C. Veretto* said that although deeply interested in the plan for a university, he was more interested in present needs; he considered that if a university were established to-day it would be without students. He proposed the establishment of boarding homes for evangelical children in educational centers to solve the problem of the accommodation of children who attend from a distance.

The *Rev. J. P. Howard* said that the education problem is not one of buildings but of teachers. He was opposed to the idea of establishing evangelical primary schools. He did not believe Roman Catholics would establish many more educational institutions, for fear of the government taking away their subsidies. The problem of teaching morals can be solved in the Sunday-school; all the churches must cooperate in this.

Señor W. S. Junor thought there should not be such a difference between the salaries paid to North American and national pastors.

V

REPORT ON CHRISTIAN LEADERSHIP

By Mr. Charles J. Ewald

The ultimate problem of the Christian cause in South America is a problem of leadership. Three considerations among others might serve to establish this fact. The first of these is the task before us. In countries called Christian but in which the majority of the educated men are definitely opposed to Christianity, believing that it has been tried and has utterly failed, we are called to show the difference between a religious system or an erroneous interpretation of religion and religion itself.

Where the few moulders of thought who believe that Christianity has a message for men are yet opposed to evangelical Christianity because they think it can never satisfy the Latin people, we must show that churches void of beauty, Saxon leaders, un-Latin literature, services void of solemnity, and denominational division (all of which are so un-Latin) are not essentials to evangelical Christianity.

In countries where the masses so often regard organized Christianity as the ally of the rich and the oppressor, we must present Christ as the emancipator of the oppressed and the friend of mankind. Where religion and morality are commonly divorced, we must show that no profession of doctrines is worthy of the name of

Christianity that does not carry with it an honest effort to live up to Christ's ideals. In countries where men and women and children are sadly accustomed to think of Jesus as the helpless babe of Bethlehem, or the equally helpless crucified, dead Christ, we must set forth the living, loving, present Christ, the only adequate source of moral strength for the individual and for society, and the one sure fount of human happiness. Not only are we to speak a message to the individual, we are called to make a Christian environment, to create a public conscience on the evils of society, to develop an altruistic spirit, and to direct the expression of this altruism along channels of genuine usefulness to society. In a word, our mission is the salvation of individuals and the creation of a society that is permeated with the principles and spirit of Christ.

The second consideration is that of the diversity and importance of the methods to be employed in the carrying out of our mission. Foremost among these may be named the following: the preaching of the gospel acceptably to all classes of society, to the most cultured as well as to the most humble; the establishment of self-directing, self-supporting, and self-propagating churches, with their many necessary activities; the founding and direction of schools and colleges where the youth may be trained to become useful members of the church and of society; the preparation of books and reviews setting forth the program of Christianity; apologetic and devotional literature dealing with present-day problems, individual and collective, from the Christian standpoint; fiction that is permeated with Christian principles and ideals; and the establishment of organizations where

young people can find recreation and social life in a Christian environment. To these may be added the organization and leadership of societies to combat such great evils as impurity, gambling, and alcoholism; the founding of institutions of charity, such as hospitals, orphanages, and asylums; and the many other expressions of the social message of the gospel. All these are necessary to the fulfilling of our mission and all these call for efficient leadership.

To preach the gospel acceptably to the cultured classes we need preachers who can command the intellectual confidence of those classes, men whose intellectual preparation will enable them to show them that science, philosophy, and religion, in so far as they are true, are also in harmony. To write books for this same class we need men who are not only eminently Christian, but who have the necessary intellectual preparation and literary ability. We need literary men. To direct Christian colleges we need Christian educators.

This leads us to the third consideration, namely, our actual conditions as regards leadership. What are the numbers and what the qualifications of the national leaders available for this gigantic task? We say national leaders, for the history of the church teaches that this work in any nation must finally rest with its own sons. This is most natural. Those who have spent years in these countries of missionaries know well that the foreigner can never understand or serve the people as can the men of their own race and nationality. Those who have spent the longest time in the work are the ones who most keenly appreciate this fact. Our insistence upon superior qualifications is not meant to imply that

there is no place in the Christian ministry for the average man. On the contrary, we recognize that the great majority of both preachers and writers always have been, and probably always will be, average men. We do not need fewer, but more of these. But the logical and imperative demand of our time is for at least a number of extraordinary men, who, in addition to spiritual qualifications, are men of thorough education and broad culture, men of initiative, men who, while firm of conviction, are broad in sympathy, men of large vision, men who recognize that the kingdom of God is bigger than any denomination or all of them, men who can distinguish between the universal and the merely racial or national or accidental in what we teach and practise. Likewise there is an imperative demand for men who will build a church which, while eminently loyal to the teachings and spirit of Christ, is yet thoroughly Latin, thoroughly indigenous, a church whose forms and ceremonies are those through which the people can best give expression to their religious feeling and life.

The correspondence conducted while gathering the data for this report is far from reassuring as regards the number of such leaders at present or in prospect. The numbers, irrespective of qualification, are even now utterly insufficient to meet the need of what might be expected to be the normal growth of the churches, and it is the universal testimony that the preparation is wholly inadequate.

May we pause here to raise briefly the question as to why it is that in any one of our South American countries we can count on the fingers of two hands, and sometimes of one, the number of men in our evangelical

churches who occupy any really prominent place, either socially, politically, or intellectually? After more than fifty years of evangelical effort we are obliged to admit this humiliating fact. Let us not try to make excuses for this condition by saying that the educated and the rich and the influential are more indifferent and are harder to reach than the humbler classes. That excuse has often been made, but it is in our judgment a slander both upon the influential classes of our countries and upon our religion. It is not true that Christ does not appeal to the cultured and the educated. Did he not promise that when he would be lifted up he would draw all men unto himself? He has fulfilled this promise through the centuries, and he is doing it to-day as we make it possible for men to see him in his beauty and power. We do not wish to make any distinction between persons. We believe that the soul of the most ignorant and most humble laborer of Buenos Aires is as dear to Christ as that of the most cultured or influential man, but we believe also that the soul of the most cultured and influential man is as dear to Christ as is that of the most humble laborer.

But who has concerned himself about the spiritual welfare of the upper classes? Not a single effort, so far as is known, has been made by the churches in all South America directly to reach these classes. It is no reflection on the national ministry to say here that it is the very exceptional man among them who is qualified to work among these classes. But it is to the eternal shame of the missionary agencies and forces who have to admit, after decades of missionary effort, that the work of extending Christ's kingdom is the only field of thought

or activity in these countries that has not been provided with a national leadership of university training or the equivalent. We do not wonder that the national ministry is not better prepared. We wonder that it is so well prepared, considering the little help that has been given it. It is to their great credit that with practically no educational facilities, they have, through their own effort and sacrifice, so well qualified themselves for their high mission. Not a few of them, without having attended a university or a theological school worthy of the name, have yet by incessant reading and study qualified themselves for places of leadership among the educated classes of their countries. How much all this augurs for a truly great Christian leadership, if we will but provide proper training facilities! But we would point out here that not only is the problem of leadership the greatest of our problems, but it is the most urgent one as well. Those who are observing the trend of thought in South America to-day know well that we are entering upon a new era. From all over the continent we hear the call for men of character. Leaders in education are saying that our universities must change their method, that they must not only train the intellect but must make men. Materialism is on the wane, and there is a great rising tide of idealism. It is still characterized, we must admit, by an awful pessimism, and yet a pessimism that seemed but natural, for what man of high ideals who faces the great moral and social problem of our time and knows not God can be other than a pessimist? The call we hear is a call in the dark, a call for something better while yet fearing that there may be nothing better. But it is an honest call, an earnest call.

We do not know how long this tide of idealism will continue or how far it will go, but we do know that it is when an individual or a people is deeply conscious of need that God has his greatest opportunity, and we urge upon the churches to provide a leadership that can direct this tide Christward. For this we must have a qualified leadership, and it must be a national leadership. We would present here some of the reasons presented in the correspondence as accounting for the inadequacy of leadership, both as regards numbers and preparation. The first of these reasons is that the evangelical churches are composed almost entirely of people from the humbler classes, and the young men of the churches have had very little opportunity for education. They have not the means necessary to secure education, and if they feel called to the ministry, they present themselves at the seminary with a wholly inadequate preliminary preparation. It is the exception rather than the rule that the boys of the evangelical churches reach the sixth grade of the public schools.

The second reason given is the failure on the part of young men to appreciate the importance, dignity, and nobility of the Christian ministry. Owing to the environment and the attitude of the average man toward religion and toward the priests, the man who lives on religion, as the expression goes, is commonly looked down upon, and many of the best-qualified young men cannot bring themselves to enter the profession because of the popular attitude toward it. This fact had led many to argue for a ministry that should earn its living by teaching and so not be obliged to receive a salary from the church; but we note that this argument is presented almost ex-

clusively by young men who would like to enter or continue in the ministry but who do not wish to put themselves in a position which is not favorably regarded by the people.

Another hindrance has been the materialistic spirit which has also largely affected the evangelical youth. Those who could afford an education and who wish to enter a professional calling have preferred to enter law, medicine, or some other highly remunerative profession, knowing that it would probably mean for them social position and easy financial circumstances. Another difficulty has been the economic question; the average pastor is obliged to live on a wholly inadequate salary, so that the question of the actual necessities, to say nothing of the education of his children, is a constant anxiety. One pastor, in replying to the questionnaire, said that we might naturally expect candidates for the ministry to come from among the sons of pastors, but adds, what pastor, who has had to live amidst the greatest privations and to struggle constantly against poverty and to suffer the social disadvantages that necessarily accompany such an economic condition, has the heart to even suggest to his son that he enter this calling? A correspondent from Chile writes that while it is true that the evangelical pastor should not take into account as much the salary he is going to receive as the service he may render and the call to that service, it is also true that even a pastor is not exempt from the indispensable necessities of human existance. He must think of the needs of his wife and children, and the very position he occupies creates necessities. He says that the salary paid to a married national pastor in his denomination in

the city of Santiago, is $350, Chilean, or about $120, Argentine, or $50, United States, per month. He says that for this reason, as a rule, the young man who enters the ministry is one who had previously never thought of anything but the most humble employment and therefore sees no economic problem. He adds that the church secures in this way very cheap but very poorly qualified pastors. The unanimity of testimony as regards this economic problem is convincing.

Another reason presented for the small number of candidates for the ministry is the failure of the present ministers to present the ministry in public and in private as a life calling. This failure may in part be accounted for by the hard and self-sacrificing life of the average minister, who, while willing to endure it himself, hesitates to recommend it to others. Still another of the reasons on which there is great unanimity of testimony is the inadequacy of almost all of the existing theological seminaries to afford a thorough training. With one or two exceptions, the seminaries, because the majority of the students in them must first be given a preliminary education, make no appeal to the young men of good education. The inadequacy of both equipment and teaching staff make it quite impossible for the seminaries to fit young men adequately for the ministry. The entrance requirement of the average seminary in South America is the equivalent of the sixth grade of the public school. In what condition are such young men to study successfully philosophy and theology? With this small preliminary preparation, after two or three years in a seminary that has practically no teaching staff and in some of which no one actually gives his entire time to teaching,

young men are turned out to take places of leadership as pastors of churches.

The last hindrance that we will mention, and one to which practically every national correspondent has called attention, is what they term the attitude of the missionaries toward the national workers in the matter of the administration of the work. The correspondence reveals such a unanimity on the part of the national workers on this point as might imply a serious indictment of the missionaries. If the national workers are qualified for larger intervention, they should have it; if they are not qualified, it is not their fault but ours, for we have not concerned ourselves with this matter. But the most important thing for us in this conference is to ascertain what we can do to provide the evangelical cause from now on with an adequate leadership. The correspondence conducted by the commission brings out what seems to us some very valuable recommendations that are possible of being carried out.

The first recommendation is that, inasmuch as the membership of the churches from which the pastors would most naturally come is made up largely of the humbler classes who have had limited opportunity for education, we recommend the establishment in each country of a first-class secondary school for boys, with some arrangement by which the poorest boys in our churches who really desire to have an education may secure it.

We recommend, secondly, that the entrance requirements of the theological seminaries be made at least the equivalent of a high school education, and that young men whose education is deficient but who desire to enter the seminaries may somehow be assisted to secure a

high school education before entering upon their theological studies.

We recommend also the presentation in public and in private of the ministry as the most noble of callings, as the calling in which the properly qualified young man can best serve his people and his God. In this presentation to young men they should be made to appreciate that the work of the pastor is something more than occupying the pulpit on Sunday and visiting the sick of his congregation. They should appreciate that in the gospel we have the only final solution of every individual and social problem. Let us dignify the ministry to young men, but in doing so let us present it as at once so noble and so difficult a calling and as one that would demand so much of sacrifice and self-denial, that only the choicest spirits may be appealed to by it.

While thus presenting the ministry as a calling in which there is need for great self-sacrifice, we urgently recommend that every possible step be taken to adjust for the national pastors their economic situation, that it may not be an impossible one. There should be a salary which would permit the pastor to provide for his family the necessities of life, make possible the education of his children, and save him from the concern over personal financial matters, than which nothing but sin more interferes with his efficiency as a pastor.

We recommend further that the national pastors be given larger responsibility and intervention in the affairs of the churches. We urge this, both for the proper development of the pastors and of the churches, and for the additional encouragement this will give to strong young men to enter the ministry.

We recommend also, with a view to securing for the leadership of the cause young men from the influential classes now largely untouched by the churches, that special work be undertaken for the students of the great national universities. Some of the correspondents have said that they regard the student class as a special field for the Young Men's Christian Association. We believe that this organization can make a large contribution, but we believe also that it is necessary for the churches to undertake special, additional work on their behalf.

We recommend that the different denominations divide up the leading educational centers of South America, each making itself responsible for one or more of them, and that each, in those communities where it has accepted these responsibilities, set aside one of its most cultured pastors and provide him with a church in which he may direct his entire efforts to the reaching of the students and the classes from which they come. It may be objected that we should not recognize in our evangelical work these class distinctions, but it is our feeling that while it may not be necessary to recognize them once they are made Christian, it is necessary to recognize them in order that they may be brought under the influence of the gospel.

We recommend further that the missionary agencies should consider the preparation of an adequate national ministry as their chief task in these countries. To the end that it may be possible for young men entering the ministry to get a proper training, we recommend that there be established somewhere in South America an interdenominational and international theological seminary, with an equipment and teaching staff such as will make

it possible for a young man to qualify himself as thoroughly for Christian leadership as can be done in any other country. This would not prevent the establishment in each country or group of countries of an interdenominational training school for Christian work, which would do even more than the existing seminaries are at present doing in the training of pastors. We believe there is room for such institutions, but we believe that this single, thoroughly equipped theological school is the only plan by which the evangelical churches will be provided with a thoroughly trained leadership. Quite apart from the contribution that would be made by such an institution to the training of leaders, it should be recognized that it would render a very large service in the promotion of unity through the better understanding, interdenominational and international, that the future leader of the churches would here secure.

Finally, we would recommend above all other methods that which Christ most stressed, namely, prayer. We believe that prayer has been and always will be the most effective means of securing for this great work the kind of men that are needed, if the church is to fulfil her mission on earth.

VI

REPORT ON COOPERATION AND UNITY

By Robert F. Elder

Our plans for cooperative work will be unrealizable without first coordinating all our forces in an evangelical federation of the River Plate region, composed of the churches, missions, groups of churches, and associations that wish to cooperate thus. To be acceptable and to insure success, this federation would have to be based on the fundamental truths of Christian doctrine. These may be enumerated as follows:

(1) The divine inspiration, authority, and sufficiency of the Holy Scriptures; (2) The right and the duty to exercise private judgment in the interpretation of the Holy Scriptures; (3) The divine unity and trinity; (4) The depravity of human nature as the result of the fall; (5) The incarnation of the Son of God, his work of expiation for the sins of humanity, and his intercession and reign as Mediator; (6) The justification of the sinner by faith only; (7) The work of the Holy Spirit in the conversion and sanctification of the sinner; (8) The immortality of the soul, the resurrection from the dead, the judgment of the world by the Lord Jesus Christ, with the blessedness of the saved and the eternal punishment of the lost.

At the same time, it must be borne in mind that this

doctrinal résumé is not to be taken in any official or ecclesiastical sense, as a creed, or confession of faith, nor does its adoption imply that the federation claims the right authoritatively to define the limits of Christian brotherhood. It is merely an indication of the kind of people, churches, groups, or organizations, that it believes wise to admit into such a federation. It is also explicitly stated that no one is demanded to give up his beliefs, or to sanction those of others, in points of difference, but all are left as free as ever to hold and defend their own religious convictions with proper mutual toleration and fraternal love. The ample and important aims of the proposed federation can be realized without interfering with or perturbing the teaching or practises of the churches now at work in the River Plate countries. These aims may be set down as follows:

(1) To evangelize these countries; (2) To stand up for the fundamental principles of Christianity in them; (3) To foster and develop the spiritual life of all the evangelical churches organized in them; (4) To defend evangelical Christians against transgression of liberty or conscience; (5) To combat the social evils which are causing ruin in these countries, and thus bring about the betterment of the moral and social life; (6) To study the best way of bringing about the cooperation among evangelicals in these countries in the projects outlined in this report, and in others that may occur to the committee or to other people.

The first step in this program should be the appointment of an interdenominational central committee for the River Plate region, with its seat in Buenos Aires. The members of this committee should be representative of

and appointed by the executive committees of the societies or associations at work in these countries which wish to participate in the federation. This committee will be in touch with other subcommittees or branches, formed either in the federal capital or in other districts. Its work at the beginning will be to organize the proposed evangelical congresses, draw up plans for carrying out the projects for cooperation and submit them to the societies or associations for their approval or modification.

God is calling his servants to undertake something that is destined to be far-reaching, and to exert an enormous influence on evangelical work in these countries. This desirable cooperation has got to come. There are influences that may delay it, but nothing will be able to keep it from coming. "He who has begun a good work . . . will perform it."

[The notes of the discussion of this subject were lost before reaching the editorial committee.]

VII

THE FINDINGS OF THE CONFERENCE

1. The three republics included in our survey form one of the most important sections of Latin America. Within their immense territory, there is a population of more than ten millions. This population is destined to be, if it is not already so, more homogeneous as regards race, language, and customs than that of any other section of equal extent in Latin America. The immense natural resources of the three republics are such as to ensure for this section of South America a position of wide influence in the moulding of the future history of all Latin America and even in the directing of movements of world thought and action. Every effort should be put forth to mould these young and splendid peoples into Christian nations, in whose very life and thought the gospel of Jesus Christ will hold a large place.

2. The dominant church has not been equal to its splendid opportunity and has held but a comparatively small part of the population of these republics faithful to its own creed, while the majority, especially of the men, have fallen into absolute indifference to the claims of Christianity or have even gone to the extreme of declaring their hostility to all forms of religious life and thought. The field under consideration is, in consequence, a legitimate field for missionary endeavor on the part of the evangelical forces of Christendom.

3. The missionary forces which are now occupied in trying to help in the solution of the problems of this section of Latin America are altogether inadequate. If we include all the foreign missionaries and all the national workers, we find that it is but a very small army which is trying to take for Jesus Christ this vast territory with its teeming population distributed through its great cities, its villages and plains, and along the slopes of its mighty mountains. There should be therefore an immediate increase of both foreign and national workers in all parts of the field.

4. In order that the number of national workers may be increased and that they may be made efficient for their all-important task, a union theological seminary should be established. The work of the churches that reach the foreign elements of the population and strive to hold them true to the truths of the gospel should be encouraged and strengthened in every way possible. In the carrying forward of this great work of evangelizing the people of this region, every effort should be made to unite all the evangelical forces in the one supreme aim of giving to the people the unadulterated gospel of Jesus Christ, as it is proclaimed to us in the New Testament. Only this gospel of Christ, truthfully proclaimed and generally received, can meet these fundamental needs of heart, mind, and character, upon which depends the highest welfare of the people. The supreme and only function of the evangelical churches in the republics of the Rio de la Plata, is faithfully and wisely to proclaim, interpret, and manifest the Christian gospel in order to secure its voluntary acceptance by those who have not received it and to seek the application of its principles and

the communication of its spirit to all phases of social and national life.

5. To this end efforts should be concentrated upon the establishment and multiplication of evangelical congregations which, in due course, shall become self-supporting, self-governing, and self-propagating. The conference recommends the promotion of self-support of the churches and liberal help from the missionary boards as most wise and efficient factors in the nationalization of the evangelical churches.

6. The environment of evangelical missions in the republics under consideration is beset with peculiar problems, arising from the traditions and temperament of the people and, in particular, from the transitional stage of intellectual revolt through which multitudes are now passing. This delicate situation calls for the greatest tact and care on the part of the religious teacher, and therefore for the most careful study on the part of all evangelical workers both national and foreign, of the present facts, tendencies, and movements by which they are confronted, in order to bring their message and service to bear most effectively upon actual conditions. In view of the actual conditions all preaching should be aimed directly at the persuading of men and women to accept Jesus Christ as their personal Savior.

7. Although there exists a difference of opinion as regards the place and use of controversy in the presentation of the gospel truths to the adherents of hostile or erroneous beliefs, there is unanimity of opinion that the sole and constant aim of this method, when it is necessary to employ it, should be the winning of souls to a vital Christian faith.

8. The great opportunities and possibilities of the region under study call upon the churches to undertake special united evangelistic campaigns, both in the large cities and in the country districts.

9. In a number of rapidly growing commercial and industrial centers in these three prosperous countries, many social, intellectual, and civic problems, seriously affecting the moral and spiritual life of the people, call for special consideration. Therefore the conference recommends: (a) That a more adequate force of workers and a more adequate equipment be provided for institutional church work. (b) That while cooperation in the propagation of the gospel must be based upon the acceptance of the Bible as the only infallible rule of faith and practise and should be sought only from those who believe in the expiatory work of the Savior of men as therein taught, the conference recommends that all Christian workers seek to cooperate, so far as is possible and consistent with their Christian mission, with civil authorities and philanthropic movement in their efforts to deal with these problems. (c) That special efforts be put forth to cooperate with and further the work of societies destined to the combating of the liquor traffic, the gambling evil, and the social vice. (d) That the Society for the Prevention of Cruelty to Animals and all kindred organizations that have for their aim the bettering of the conditions that surround our dumb friends, the animals, be recognized as worthy of our sympathy and help, and receive all possible encouragement.

10. In the countries under consideration the national systems of education have been more fully developed and are more adequately sustained than in other countries of

South America. In the Argentine Republic and in Uruguay special attention has been given to primary instruction while secondary and university education have also been well organized and developed to a high degree. Yet in view of the fact that the state schools, excellent as they are in many respects, make little or no provision for the giving of religious instruction, the conference urges that special efforts be put forth to arouse and mould public opinion to the end that this important need may be met.

11. The provisions of the state in the matter of educational institutions are, except in the republic of Uruguay, numerically far from adequate to meet the needs of the fast-growing population, a fact which partially at least accounts for the high rate of illiteracy. There is, therefore, a large opportunity for the establishing of educational institutions under strictly evangelical influence, not for the purpose of competing with the state institutions, but for that of supplementing and extending their work and for the purpose of providing for the children of the evangelical communities educational opportunities under strictly Christian auspices.

12. Primary schools should be established in connection with the evangelical churches only in districts where the state provision is lacking, and these, when established, should be manned by competent Christian instructors and be made equal in standard, scope, and efficiency to the best schools of the same grade carried on by the state or the dominant church.

13. Existing secondary schools conducted by the evangelical churches should be better equipped than at present, provided with permanent faculties of trained men and

women, and increased in number as the necessities for this grade of education develop.

14. Young men and women of strong Christian character and who possess the gift of imparting knowledge should be encouraged to enter the teaching profession. Emphasis should be laid upon the wide and strategic influence which may be exercised by them in the training of the young for Christian life and leadership.

15. Little has been done to reach the students of the universities or the educated class in general. It is recommended that the evangelical churches address themselves anew to this important problem to the end that by lectureships, institutional work, or other means Christian influence and teaching may be brought to bear on the great intellectual centers. It is further recommended that in each university center, the churches combine on some plan whereby there may be set apart a worker and a church building for this class.

16. There should be established in the Argentine, or in another of the republics under our survey, as soon as possible, a union Christian normal school for women; and pending the establishment of such an institution, the existing evangelical secondary schools should offer normal courses coordinate with those of the state schools.

17. Special need exists for well-equipped leaders who shall instruct women in Christian ideals and home life, and, to meet this need, the women's boards should be asked to establish a union training-school which shall offer courses in Bible study, physical and domestic science, industrial subjects, and practical Christian work.

18. The ideal toward which the educational activities of the evangelical agencies should be directed is the estab-

lishment of a union Christian university. When plans are more fully matured for the locating of such universities in the different parts of Latin America, the claims of the countries of the region of Rio de la Plata should be duly considered.

19. The conference has heard with pleasure the report on the work that is being done among the Indians that inhabit sections of the field being studied. Such work is, in a very special sense, distinctively missionary work, since it reaches a pagan population which is a stranger to the claims of the gospel, and it merits and should receive the fullest sympathy and help.

20. There is, in some of the larger centers of these republics, a rapidly increasing number of representatives of the ancient Armenian faith. These people are now passing through a crisis such as few peoples of the earth have known and endured. Yet, as a proof that even in the dark hour of their trial they have not forgotten the faith of their fathers, they are asking that an evangelical worker be set apart to their special needs. The conference recommends that this appeal be duly considered by the local committee on cooperation and every possible help be extended to these brethren of our common Lord.

21. Another group of strictly evangelical Christians, the Waldensians of Uruguay, merit the very special sympathy and help of all bodies of Christian workers. The conference suggests the possibility of recruiting from this body of consecrated Christian men and women, whose ancestors have been tried in the fires of persecutions for seven centuries, young men and women who would be able to render valuable assistance in the evangelical work

of this particular section of Latin America, as pastors, and in other forms of Christian activity among the large Italian population.

22. Although good work is being done in the Sunday-schools, further efforts should be put forth to increase their efficiency: (a) By providing better facilities for systematic teacher-training. (b) By the application of the best pedagogical methods of instruction, and (c), by the provision of more varied and more adequate Sunday-school literature, through cooperation with plans now being developed by the World's Sunday School Association, to meet this need. There is a dearth of evangelical literature in the region under consideration, and one of the most urgent problems of the field is to meet this need. In view of the fact that the language of the Bible is not in common use among the people, it would be helpful to have the Book of books published in a special edition, with explanatory notes. Much attention should be given to the publication of helpful books, as well as to the issuing of pamphlets. Many of these books should be published in a form, and with material, especially adapted for the use of the young.

23. The demand for instructive and helpful literature on the part of educated, thinking men and women should be met, providing them with books suited to their higher intelligence and education. It is further suggested that there should be published a journal of good literary quality, devoted to discussions of religious, philosophical, and social questions, and with current topics of national interest.

24. Public libraries should be established in connection with the evangelical churches, in which debating and

literary societies might be organized for the purpose of discussing the works of evangelical authors and social problems in their relation to Christianity.

25. An effort should be made to fuse into one the different evangelical periodicals now published in the region. An earnest appeal should be made for a first-class woman's magazine, which shall treat especially of hygiene, alimentation, care of children, and all that pertains to the highest standard of the home life. There should also be published a paper similar to *The Youth's Companion* which should be strictly evangelical, but at the same time should include simple scientific studies which appeal to boys and girls, and also wholesome stories.

26. With the passing of the years and the consequent growth of the work, there will come a time when it will be necessary to create a united evangelical church, undivided by the denominational distinctions which now obtain in other parts of Christendom. As intermediate steps in achieving this end, the conference approves all practicable measures of cooperation among the recognized evangelical bodies and suggests the following plans to this end: (a) The division or delimitation of the territory, to be readjusted from time to time. (b) The use of a common name for all evangelical churches, for instance, "The Evangelical Church in the Argentine." (c) The use of a common hymn-book and, as soon as possible, a common version of the Bible. (d) A common form of church letter for the transfer of members from one communion to another. Presentation of this credential should be considered as sufficient ground, without further conditions, for the acceptance of the bearer into full fellowship in any evangelical church to which it

is presented. (e) An agreement concerning the transfer of workers and the treatment to be accorded dismissed agents. (f) An agreement to respect the discipline imposed by any evangelical church. (g) A great nation-wide union effort in evangelization. (h) The founding of union hospitals, orphanages, and institutional churches. (i) The establishment of an evangelical hostel for the use of the students of the secondary and university courses. (j) The founding of scholarships for the use of students who may wish to continue their studies abroad.

27. The conference recommends that, for the conserving and carrying into effect of the above findings, a provisional committee of cooperation be appointed at once, with power to request from the missionary bodies represented in the field the appointment of a permanent committee which shall be known as "The Committee on Cooperation in the Republics of the Rio de la Plata," and shall work in connection with the committee on cooperation in North America and Great Britain. It is, furthermore, recommended that the organizing committee of this conference serve as this provisional committee on cooperation.

28. Finally, the conference regrets that no answer was received from the executive committee of the Panama Congress to the protest signed by a large number of the Christian workers in Argentina against the statement of the purpose of the Congress made in Bulletin No. IV, according to their interpretation of same, and asks that a full explanation be sent to them.

THE CONFERENCE AT RIO DE JANEIRO, BRAZIL

April 14-18, 1916

THE CONFERENCE AT RIO DE JANEIRO, BRAZIL

I

BACKGROUND AND SIDELIGHTS

The voyage from Buenos Aires to the beautiful harbor of Rio de Janeiro takes five days. The deputation improved the opportunity for a review and discussion of the outstanding problems which had been met on the long journey hitherto and for a consideration of the best ways by which its observations and convictions might be put at the disposal of the boards. It was decided to hold a three days' conference of the members of the deputation six weeks after arriving in the United States, at Indianapolis, Indiana, for the purpose of formulating the convictions of the members in a set of findings. A committee to draw up tentative findings to be discussed at the Indianapolis reunion was appointed as follows: the Rev. C. C. Morrison (chairman), Miss Carrie J. Carnahan, and Mr. Charles J. Ewald. The results of this meeting are given in the final chapter of this volume.

Arriving at Rio, the deputation hurried into the first session of the conference at 3:30 P.M. That evening a public service was held in the First Presbyterian Church, where it had been arranged for all sessions of the conference to be held. This church is said to have the largest

membership of any evangelical congregation in South America. Its minister is the Rev. Alvaro Reis, a companion of the deputation in its entire journey from Panama, and a helpful contributor to all the discussions. The public meeting was presided over by Bishop Kinsolving; the Rev. A. V. Cabral offered prayer, and addresses were made by Mr. Charles J. Ewald, Miss Carrie J. Carnahan, the Rev. Dr. W. E. Browning, the Rev. Eduardo Pereira, the Rev. President Charles T. Paul, the Rev. Alvaro Reis, and the Rev. Dr. A. W. Halsey.

The conference lasted four days. In addition to the presentation of reports and their discussion, two problems were raised by resolutions offered by the Rev. Eduardo Pereira and the Rev. Samuel R. Gammon respectively. The Rev. Mr. Pereira brought back to Brazil an excellently worded statement of the attitude of evangelical workers in Latin America toward the Roman Catholic Church. It had been decided at Panama that the presentation of this document for official approval by the Congress was inadvisable, a decision in which its author and his Brazilian colleagues had concurred. In asking for its adoption and promulgation by the regional conference for Brazil it was held by Señor Pereira and others that the situation obtaining in the regional conference was so unlike that obtaining at the general Congress at Panama, that the arguments against its promulgation at Panama did not apply to the local conference. Dr. Gammon's resolution asked for the adoption of a positive statement of the faith and purposes of the evangelical movement, a statement which could be quoted as an authoritative deliverance of the united evangelical bodies. Both these resolutions were referred to the business

Obidos
Pará
São Luiz do Maranhão
Fortaleza (Ceara)
PARA
MARANHÃO
CEARÁ
R. GRANDE DO NORTE
Natal
PARAHYBA
Parahyba
PIAUHY
PERNAMBUCO
Recife (Pernambuco)
ALAGOAS
Maceió
SERGIPE
Aracajú
Therezina
Rio São Francisco
Cachoeira
Bahia
GROSSO
GOYAZ
BAHIA
Cuyabá
Goyaz
Paracatú
MINAS GERAES
Bello Horizonte
Victoria
Ribeirão Preto
Lavras
Juiz de Fora
Campos
SÃO PAULO
Piracicaba
Campinas
Petropolis
São Paulo
Rio de Janeiro
Santos
Ponta Grossa
PARANA
Curityba
SANTA CATHARINA
Florianopolis (Desterro)
RIO GRANDE DO SUL
Uruguayana
Porto Alegre
Rio Grande do Sul

committee, where they were discussed during each succeeding day while the conference was sitting, the discussion often extending far into the night. The business committee, failing to reach an agreement as to the best course to pursue, finally sent both resolutions to the floor of the conference for discussion and disposal. In the discussion it developed that many members of the conference regarded it as inadvisable to stamp with official approval any statement, whether one defining the attitude of the evangelical churches toward the Roman Catholic Church or a positive statement of the doctrinal position of these churches. It was voted, however, unanimously, that the document submitted by Señor Pereira be received and sent to the churches for their consideration. This document appears in full in the chapter dealing with Message and Method.

With reference to the proposal by Dr. Gammon, the view prevailed that the conference was called, not for the purpose of legislating or defining doctrines, but for making plans of a practical sort for the advancement of the cause of Christ. When this sentiment found full expression, Dr. Gammon withdrew his resolution.

The deputation had less time in Rio for a satisfactory investigation of social and religious conditions than in other cities visited. The members were taken in groups, however, to see the work of the Baptist College, with which is connected a theological seminary, and several other institutions of a missionary character besides a number of churches. Of special interest to the deputation, not only because it promises so much, but because of what has already been accomplished in awakening a public interest in the work of the evangelical churches,

is the Central Institute, a unique institution organized very recently, of which the Rev. H. C. Tucker and Mrs. Tucker seem to have been the guiding and inspiring spirits. It is a combination social settlement, institutional church, neighborhood school, free dispensary, children's playground, and a number of other things that modern Christianity stands for. It is the first attempt made in this city of a million souls, after a half century of mission work here, to apply the gospel helpfully in an organized way to the actual human needs of the community. Mr. Tucker has enlisted from the general public the beginnings of an adequate support of what will in the future become no doubt a great Christian social center, whose influence is already being felt for good in commending the Christian gospel to the people of this needy city.

The press of the city gave extended notice to the presence of the deputation and the work of the conference. The following quotation from an editorial in the leading daily illustrates the attitude of the press:

A CONFERENCE ON CHRISTIAN WORK IN BRAZIL

(*From the "Correio da Manha" of Rio de Janeiro.*)

This important conference, which counts among its delegates men of international reputation, has for the past three days been occupying itself with great moral and religious questions, such as how to provide a well-qualified national ministry; how to promote the spiritual life of the churches; what can be done to diminish illiteracy, which is one of the great problems of the Latin-American countries; how to combat such social vices as alcoholism and impurity; and how to secure efficient cooperation between the various evangelical denominations in the interests of the Christianizing of the Latin-American peoples.

The conference has been stressing especially the need of primary, secondary, and university education and is planning for the strengthening of existing schools and the founding of new schools to this end. It has also given great emphasis to the development of literature for general culture and for the building of Christian character.

There can be no doubt that these conferences will mark a new epoch in the evangelical work in these countries. They have also served to reveal the strength of Protestant Catholicism among the Latin-American peoples. This was the case in Lima, where the meeting in the Mazzi Theater was attended by fifteen hundred people; and in Santiago, where over two thousand persons attended the meeting in the Comedy Theater and an equally large number were present at a meeting in the hall of the National University. These audiences were drawn from all classes of society. How splendid and encouraging all this is! And how impressive it is to note the contrast today between America and Europe. In America we witness such efforts toward peace, fraternity, and love, while in Europe we see only destruction and mourning.

II

REPORT ON SURVEY AND OCCUPATION

By the Rev. S. L. Ginsburg

PRESENT EVANGELICAL WORK

If we notice the great centers, the capitals of the states, and a strip along the coast, it can be said that there is no evangelical work in the rest of the field. In the whole state of Amazonas there are found only one or two small churches in the capital and a few groups of believers scattered throughout the vast interior. The same can be said of the states of Maranhão, Piauhy, Ceará, Rio Grande do Norte, Matto Grosso, and Goyaz. In other states, besides the work in the great centers, there are found also churches and groups of believers scattered through the interior, especially in São Paulo, Minas, Rio de Janeiro, Espirito Santo, and Bahia.

What classes of people up to the present have been influenced by the gospel? The greater part of the members of the evangelical churches are of the lower classes. It can be said that the great mass of the people, especially the people of the interior, of the agricultural and industrial classes, know nothing whatever of the gospel. The total number of believers in Brazil, of all denominations, is about 50,000, not counting the Lutheran foreign colonies. The fact is that the greater part of the people

scattered through the interior, the farming classes, the laborers, the commercial and industrial classes, the army and navy, as well as the great class of students in the universities, colleges, and schools of higher learning, are not being reached, with the exception of a few isolated classes in a few places. It is sad to confess that after more than sixty years of consecutive work, nothing definite in the way of a general or national plan has been arranged to reach any special class of our society.

EVANGELIZING FORCES

The benefit derived from the various evangelistic agencies, both foreign and national, has been very great, one may say, wonderful. The number of missionaries of all denominations is very limited, and they have been made great use of, as a consequence. Very few places have more missionaries than are actually required for the local needs. Take the Federal capital, as an example. The Baptist denomination has seven missionary couples, three of whom are engaged in the education of Brazilian youth and the preparation of an adequate ministry, another three in the spread of the printed page, and one in the direct work of evangelization. The Methodists have one resident missionary; each of the two Bible societies has a representative, each one busy in his own department of work; the Union Church, an organization recently dedicated to the American colony, has its worker; the Episcopal Church has two pastors, each with more work than he can do; and the Young Men's Christian Association has one or two secretaries busy day and night. Altogether, we have in this city of a million inhabitants

fifteen workers, and the work of five of these is for the whole of Brazil.

The same thing can be said of the national workers. Their number is very limited and for that reason they are well used. There are districts equal in extent to some of the states of North America or some of the countries of Europe, which are under the care of just one worker.

ADEQUATE FORCE NEEDED

Is the number of foreign missionaries at present in Brazil sufficient for the work? By no means. The missionaries must still take the initiative in the greater part of the work of evangelization. There are many centers and vast zones where the gospel is never heard. To initiate the work in any important center, especially in the most distant regions, and to put the undertaking in such condition that it may continue to live, at least three missionary couples are necessary. Calculating the centers by the number of post-offices of first, second, and third classes, we have 1,218 centers of importance in Brazil. One missionary couple for each of these centers would raise the number of missionaries to 2,436, or, if our plan were adopted, that is, three couples to each center, there would be 7,308. At present, counting all, we may have at most a hundred missionary couples. Until we have at least one couple for every important center, the foreign missionary force is not enough.

When will it be possible to dispense with the foreign missionary force? Only after developing a native force to a point where it will not need the help of missionaries any more. When this will be it is impossible to say.

Many of the churches trained from the beginning in self-support are progressing, although they do not yet dispense with the help of the missionaries in the preparation of their ministry and literature. Others, as the Independent Presbyterians, already have their own seminary, journal, and mission board. Little by little, the help of the missionaries is being dispensed with, but the day when it can be said that the foreign missionary is needed no more is still a long way off. That God may hasten the day is our constant prayer.

GENERAL DISCUSSION OF THE REPORT

The *Rev. H. C. Tucker* further described the field in general and called attention to the importance of varying types of work in order to reach the different classes of the population.

The *Rev. Ashmun C. Salley* spoke of the great need of work among the German immigrants in the states of Southern Parana, Santa Catherine, and Rio Grande.

The *Rev. Eduardo C. Pereira* emphasized the fact that Brazil has vast unoccupied fields. He called attention to the crying need for orphanages to care for the thousands of helpless little ones. He felt that evangelical missions have been neglectful at this point.

The *Rev. José Ferraz* said that the great work of the church should be to minister to the poor and the needy. This will win the humble and recommend our faith to the people of other classes. He pleaded for the establishing of orphanages and primary schools.

The *Rev. Samuel R. Gammon* cited the evangelization of the Indians of Brazil as an outstanding task of the evangelical forces. Of the fourteen million Indians in Latin America, something like two million are in Brazil. They occupy the great central region and the border lands between Brazil and her western neighbors. The large majority are in a state of absolute

paganism, having practically no knowledge of the gospel. Their evangelization should be the first great missionary enterprise of the mission churches of Brazil. These churches should undertake this work, not separately, but as a joint enterprise. Choice men should be selected. Industrial education should go along with the evangelist. Such an enterprise should follow the lines of the most successful mission work in Africa. This enterprise undertaken jointly by our churches would produce the happiest relations in unifying our own work. Nothing would do more to give the Protestant churches prestige in the eyes of the people of Brazil. It would doubtless bring contributions from abroad which would flow through the channels of Brazilian national enterprise.

The *Rev. Alvaro Reis* spoke also of the duty of reaching the descendants of German families in Brazil. To accomplish this we should try to call into the ministry young men of this class, sons and grandsons of German families.

Señor José Braga advised the conference that the Young Men's Christian Association has been considering the opening of a work among the young people of the German population. Many of the young people of these German families are being lost to the evangelical church. It is important that something effective be done.

The *Rev. James P. Smith* spoke on behalf of work among student classes. These classes have been neglected, but the time has come to change this state of things. The doors are now open. Scholastic theology has driven the educated classes away from the church, but Protestantism can make its appeal to the intellect and attract these classes to the gospel. The genius of Protestantism is friendly to culture.

Miss Lyona Glenn insisted that the Brazilian churches should establish their own educational enterprises. Their cooperation in the work organized by the missions is difficult. The permanence of the work demands that they undertake this educational enterprise.

The *Rev. J. L. Kennedy* emphasized the needs of the educated and governing classes. To reach them we will need a Protestant university. This enterprise cannot be carried out by any one denomination but demands the united effort of all.

III

REPORT ON THE CHURCH IN THE FIELD

The conference at Rio de Janeiro probably gave more attention to the problems of the church in the field, than any of the preceding conferences. The work in Brazil, with its 50,000 members, has reached a stage where the churches are facing the problems of self-support and self-government more consciously than in any other South American country, although these problems are very much alive in Argentina, Uruguay, and Chile. Certain conditions peculiar to the church in Brazil—such as the unfortunate division of the Presbyterian forces some years ago—have brought to the front the problems grouped around the question of autonomy. A special report on the subject was prepared and presented by the Rev. Eduardo C. Pereira, which was received by the conference with extraordinary unanimity of approval. The main portion of this report is given here.

SELF-SUPPORT AND SELF-GOVERNMENT

By the Rev. Eduardo C. Pereira

The self-support of native churches, established by evangelical missionaries, is one of the most important and serious problems that can occupy the attention

of the friends of foreign missions. There can be no doubt that the great need of the evangelical missionary movement is to establish, in foreign countries, independent centers of evangelization, permanent nuclei for the radiation of the saving truths of Christianity. In no other way can the purpose of the Lord be fulfilled in the great commandment that he gave to his church to "go into all the world and preach the gospel to every creature."

Let us cast a rapid glance at the problem, having in view the actual missionary churches established in Brazil. The Church, the bride of the Lamb, ought to be essentially free, autonomous, and independent. Liberty, independence of government, and development, however, are inseparable from self-support. The church that receives its support from foreign mission boards is necessarily under tutelage, especially if the missions pay its pastors and evangelists. This state of tutelage is abnormal and out of harmony with the true Biblical ideal of the church as the bride in exclusive and entire dependence upon her heavenly spouse. The ideal that she is called upon to realize in this her time of probation, until she may be caught up to the marriage feast of the Lamb, is that of entire, complete, and absolute independence of foreign powers and influences of any kind whatsoever, in order that she may hold intact her entire, complete, and absolute dependence on Christ. This noble ideal includes naturally autonomy; that is, government, development, and independent self-propagation. But all of these, without self-support, are ridiculous.

Self-support, then, presents itself as a prime duty, a high privilege of the church, in its national, sectional, and

local aspects. To allow, therefore, our brethren in foreign lands to pay our expenses, pay our pastors, pay for our lights, our travel, the education of our children, the building of our houses of worship, the publishing of our books, is only lawful after we have conscientiously done our own part and exhausted our resources. To spare ourselves in the service of the gospel among our own people is to be parasites and wicked and slothful servants. Let the missions, of course, do what we may not be able to do. Alms do not make him ashamed who is unable to work, but they humiliate and belittle the man who is strong and able to work.

It is necessary, therefore, that there should be the greatest care taken upon the part of the missions in the distribution of the foreign funds for the promotion of the kingdom of God, in order not to implant in the churches evangelical parasitism, which is the great atavic evil that has made Latin America so unhappy. Happily, the real church of Christ was never parasitic, and her example in the past is a perpetual blessing to those who enter her circle.

Self-support, the sacred duty and high privilege of supporting the church directly and immediately, the labor and laborers in the kingdom of God, is the Biblical régime, the plan that God blesses. It is in this that the life of the church is revealed, the spirit of sacrifice in its members, the degree of gratitude and love with which they receive Christ. David, full of gratitude, refused the gift of Araunah and did not wish to offer to the Lord a sacrifice that had cost him nothing. This is the delicate sentiment of every heart that loves with sincerity the blessed Savior, and wishes to prove to him his profound

gratitude. The support, therefore, of the native churches by foreign missions is an anomaly; it is not Biblical, and should be entirely of a temporary character. Consequently, it is the important duty of missionaries and native leaders to face promptly in Brazil the high and vital problem of self-support for the churches of that country.

The solution of the problem should begin with the complete emancipation of the ministry. The minister is the exponent of the Christian life to the community. His dependence on tutelage means the servitude of the church. In Brazil there is, it must be admitted, in general, a twofold difficulty in the way of a solution of this first part of the problem. On the one hand there is a disproportion between the resources of the church and the number of its ministry; and on the other hand, between the teaching demands of the church and ministerial preparation. It is necessary, therefore, that we lay hold of the work diligently, if we do not wish to see perpetuated the demoralizing régime of native churches supported by foreign missions. I do not believe there is any better plan than the Scotch plan of a common fund, or national fund, for the support of the evangelists that serve weak congregations and churches that cannot support their pastors.

Since 1887, the Presbyterian Church in Brazil, and particularly now the Independent Presbyterian Church, has put into practise this plan with marked success. From this time dates the spirit of independence and self-support that has made of the workers in Brazil the triumph and hope of foreign missions. Let us examine it briefly:

The supreme council of the church establishes a national fund to which are gathered regular and special collections from the congregations, as well as from wills and voluntary gifts. A committee on national missions, composed exclusively of natives, administers and applies annually the fund gathered. In the application of the fund, the salaries of the national evangelists will be gradually relieved. A periodical under the direction of the committee on national missions advocates especially this plan and Christian liberality. Such is the plan in general outline that has produced such excellent results in the Presbyterian Church in Brazil.

It is clear that in order to carry forward this plan or any other movement of independence, national leaders are necessary, in a certain measure, who inspire the confidence of the people. These leaders not only need a certain degree of education but also, and chiefly, a divine calling. This divine calling will appear as the fruit of prayer and practical effort upon the part of churches directed by missionaries.

It is important that those who propose to guide their brethren and fellow countrymen in the way of financial independence should not limit themselves to the local results of the emancipating efforts but should know how to reach all the congregations under their care with the Christian and patriotic spirit. Nationalism is a providential force, and it is necessary that they should know how to guide this force in an enthusiastic and generous movement for the independence of the evangelical community. Besides this, it is necessary that the self-support that is sought shall not be an eventful and precarious independence of the isolated congregation, but the fruit

of a system capable of resisting the eventualities of financial situations.

Another important observation is that the directors of the ideal community shall feel that one national dollar is worth one hundred foreign dollars, because these are received and that one is given. "It is more blessed to give than to receive," said the Lord. In order that this sentiment may be strong, it is necessary that the dollars shall not be mixed together, and that there should be left to the national church its part of the exclusive and unique responsibility. The paternal régime at times benumbs efficacious energies. The movement of self-support thus begun cannot fail to be extended, reaching to all the spheres of activity in the church. Whoever gives wishes to give more and has more to give. And in this way, the church in its national, sectional, and local aspects will go on in Brazil, attaining to the knowledge of its sublime vocation, as a chosen generation, a royal priesthood, a holy nation, a peculiar people.

GENERAL DISCUSSION OF THE REPORT

The *Rev. J. L. Kennedy* said that the church should be taught to support its pastor, and the pastor should expect to demand such support from the church. When the pastor supports himself by secular labor—as not a few show a tendency to do—he encourages the church to neglect one of its fundamental duties.

The *Rev. George H. Trull* expressed admiration for the frankness of the report in advocating self-support. He explained the "every-member canvass" as operated in the churches of North America, declaring that this plan was not a North American plan but Pauline and Biblical. Such a plan, therefore,

will work everywhere, in South America as well as North America, in churches old and new, small and large. He advocated the adoption of this plan by every church in Brazil.

The *Rev. Francisco de Souza* explained that the Congregational Church in Brazil is entirely independent of all subsidies from abroad. The stronger congregations aid the weaker. His church assumed his entire support within six months after his pastorate began, and now aids the foreign missionary work in Portugal. It is also doing much for home missions.

The *Rev. George Gartner* said that in the district in which he is presiding elder, no church receives help from abroad. The stronger churches aid the weaker.

IV

REPORT ON EDUCATION

The following is a digest of the report presented by the Rev. Americo V. Cabral, chairman:

The important question to be determined is the kind of education to be furnished by the money given for missionary purposes. It should be in the first place a distinctly religious school.

RELIGIOUS INSTRUCTION

It often happens in our mission schools that persons outside of the churches greatly desire instruction by American methods, but *with a minimum of religion.* We have met with cases where the pupil enters the missionary school already instructed by his parents to pay no attention to the religious teaching. It is necessary to resist this current, destructive to missionary ideals, even with the sacrifice of an immediate material success. As it is from the Christian school that we hope to receive the future ministers and Christian leaders, they should in all their courses, primary, secondary, and higher, provide a solid, attractive Biblical instruction which forms an integral and unescapable part of its program. Its faculty should be composed of Christian teachers. As Dr. Benjamin I. Wheeler says, "Professors or teachers who are not profoundly religious will

never train their pupils for nobility of life and fulness of character. Education should be, to sum up, the salvation of souls." It must encourage what Dr. Arnold of Rugby would call moral meditation. "He who does not think will certainly have to do one or the other of two things—submit himself entirely to the counsel and direction of others, like a little child, or else proceed mistakenly."

These schools should have professors who are giving instruction in all branches of knowledge equal to the best that is given in the state schools. No religious motives can excuse the mission school from doing honest educational work.

In the case of denominational schools, the work of the local church and that of the school should be harmonized so as to give a common testimony in the community.

A union of evangelical teachers would be of great help. Such a union is at work among the German schools in Rio Grande do Sul, representing a scholastic population of about forty thousand. It includes in its program the study of curricula, methods of teaching, and didactic books. Without an exchange of ideas and experiences, the recommendation of a uniform course would be very difficult. It is to be desired that the curriculum of the denominational schools should be so arranged as to enable the students to pass with ease the examinations for admission to institutions of higher learning.

The curriculum designed for preparing ministers should be adequate for the intellectual emphasis of modern thought. We should then be qualified to place a broader philosophical foundation in theological study,

to base ecclesiastical history on the knowledge of all religious institutionalism, to meet the apologetic necessities of the day with an accurate examination of the claims of historic Christianity by the light of the religious conscience of the world. More importance should be given to the study of ethics, establishing clearly the difference between easy moral platitudes and the intensely practical needs of the evangelical design. Are our clergy so trained as to carry the banner in the vanguard of moral progress? How many ministers are competent to preach a sermon upon the morality of the gospel, which shall throw light upon the duty of man in the labyrinth of modern commercial rivalry, of the corrupt and selfish materialism of the social life of to-day? The asseveration of Bergson that the reason why men do not do what is right is because they find themselves completely bewildered in the presence of conflicting claims, contains at least a half-truth. The present time demands moral guidance and leadership.

CHRISTIAN LEADERSHIP

This can be found:

(1) In the Sunday-schools. But the Sunday-school must lose its routine character in order to become a society of Christians, a nursery of social reformers. For this it is necessary to have teachers who give their souls to the work and who have the gift of inspiring their pupils with the holy and noble ambition of gaining the world for Christ. Cards, texts, and books do not make Christians of our children. They need consecrated teachers who will give them the true learning, teachers

who will help in the moral awakening of the rising generation.

(2) In mission schools, if these be efficient and faithful to the ends for which they were created. The church which cannot give men a direction in the solution of the problems of to-day, can expect little consideration when to-morrow arrives. The challenge made to the church and to the school is that they point out the way for social service.

(3) In institutions of higher learning, academies of law and medicine, engineering schools, and universities. This means an active, intense, systematic work among the pupils, who are the source from which proceeds the greater part of the leaders of the country. The pupils need to reconstruct their religious ideas in order to meet the critical and scientific thought of their new surroundings. The universities need lectures upon such subjects as "Religion and Science," "Christian Morality," "Biblical History," "Comparative Religions," "Christianity and Socialism," "Creed and Character."

It would be well that the churches should provide skilled lecturers who should periodically visit the pupils in the institutions of higher learning. Lectures such as were given by Bryan at the capital, and by Mott and Speer in various centers, cannot fail to make a great impression. Men like Dr. Nin-Frias of Uruguay could be of incalculable utility in this work.

With respect to the leaders of rural life we can assert that the time has come in which the country preacher, the district teacher, and the superintendent of the rural Sunday-school should consider their respective functions as those of social builders. The church, viewed from

this point, does not exist for itself alone nor for the individuals which compose it, but for the whole community. Does it not therefore follow that the preacher, besides his knowledge of theology and religion, should also understand the problem of the community and know what place the church has in the solution of this problem?

GENERAL DISCUSSION OF THE REPORT

The *Rev. José Ferraz* confessed that in his opinion the educational efforts thus far made have not brought satisfactory results. Most of the attention has been given to secondary schools. Had the money used in these schools been expended on primary schools, the results would have been far greater. The most urgent needs are for primary parochial schools and normal schools for the preparation of teachers. The mother churches should be asked to give their attention to these branches of educational work.

The *Rev. George L. Bickerstaph* spoke on behalf of the training of efficient leaders in church and called attention to a fine beginning that has been made toward a training school at Castro.

Miss Lyona Glenn spoke for primary parochial schools. The woman's board of the Methodist Episcopal Church, South, is taking up this work seriously. Schools are needed for boys and for girls, but the time has not yet come for coeducation.

Mr. Dwight Goddard took issue with that part of the report which seemed to oppose a union seminary for the training of ministers. No one denomination is now able to provide the various departments needed in a modern seminary. He argued that the sharing of a common life by students from different denominations would be a great blessing to the students. They would come to understand each other, to love each other, and the chances of their falling into sectarian dissensions when they

got out into their actual work, would be reduced to the minimum of possibility. This would be a strong factor in the creation of a united national church. A well-equipped union seminary would command respect and the attendance of men well prepared in the colleges.

The *Rev. Dr. T. J. Porter* gave a personal testimony as to the value of mingling in student days with other students not of his own denomination. He attended a college that was not Presbyterian. In his seminary days he had close relations with many Baptist students. Later he had intimate relations with Anglican Methodists. He found that all of these associations had contributed much to the broadening and deepening of his own life. He informed the conference that the Presbyterian general assembly at its meeting in February recommended that missionaries be withdrawn from the national churches. This action will go far toward making these churches entirely autonomous. He also advised the conference that the directors of the seminary of which he is head are looking toward union or cooperation with similar institutions of other denominations.

The *Rev. Alvaro Reis* said that the Presbyterian seminary has already done something in the way of cooperation. There is good prospect of a plan of cooperation or union between the Presbyterian seminary at Campinas and the seminary of the Independent Presbyterian Church at São Paulo being adopted. What an advantage it would be, he said, to have one hundred students working together in a union seminary! What an advantage to the students and to the church!

The *Rev. J. N. Paranagua* wished to see Brazil following the example of the United States and Switzerland in the education of her youth. There is great need of physical, intellectual, and moral education.

Dr. J. B. Silvado was invited by the conference to speak on behalf of the education of abnormal youth—the blind, deaf, and dumb. Of the twenty thousand deaf mutes in Brazil only fifty are under Christian instruction. In a very earnest plea Dr. Silvado laid this opportunity of service upon the conscience of the churches in Brazil and the agencies working from abroad.

V

REPORT ON COOPERATION AND UNITY

By the Rev. Samuel R. Gammon, D.D.

HISTORICAL

Division of Territory.

One of the first and most notable examples of the spirit of cooperation in the division of territory among the workers of the evangelical churches in Brazil was given by the Northern Presbyterian mission in 1889. The first missionaries sent out by the American Episcopal Church had just arrived from the United States, and they wished to occupy a field distinct from that of other missions. The Presbyterian mission, being short of workers at the time and consequently unable properly to man its entire field, generously withdrew from the state of Rio Grande do Sul and turned over to the Episcopal brethren all of its congregations and its organized work in that state. The history of these twenty-six years has abundantly proved the wisdom of the step.

Another manifestation of the same spirit was given by the Methodist churches (north and south) when they decided to divide their South American field, the former confining its work to the Spanish republics, the latter to the Portuguese-speaking population. This compact meant the transfer to the mission of the Methodist Epis-

copal Church, South, of all the work already done in the state of Rio Grande do Sul.

When the Presbyterians (South) decided in 1892 to open work in what is now the field of the East Brazil Mission, they sought an agreement with their Methodist brethren, to the effect that the Presbyterians should confine their work to the territory served by the West Minas railway and the Methodists to that served by the Central road.

Later on, when the Central Mission (Presbyterian, North) began an active enlargement of its work in the field of Bahia and neighboring states, it sought an agreement with the Baptists in Bahia and with the Methodists and Presbyterians (South) in neighboring territory.

This wise spirit of cooperation led the two Bible societies (British and American) to two agreements by which, at different times, the whole territory of Brazil was divided. The results have been most satisfactory in economy of workers and funds, and in a more rapid covering of the entire field.

It is pleasant to record, too, that this spirit of cooperation in the division of territory has been shown by the native churches as well as by the missions. In 1897, the Presbyterian synod appointed a committee on fraternal relations with other bodies and invited committees from other bodies to unite in establishing the basis of an alliance among the evangelical churches in Brazil, with a view to avoiding conflicts in the opening up of evangelical work. As the basis of conference in the formation of an alliance, the plan of "mission comity" in Mexico was adopted. During the period of three years following, this committee conferred with a similar

one appointed by the Methodist conference, and in 1900 the two courts adopted the following *modus vivendi* presented by their respective committees.

(1) No city of less than 25,000 inhabitants shall be occupied by more than one denomination. (2) That place shall be considered occupied territory where divine service has been regularly held. (3) As to the transfer of members from one denomination to another, they should not be induced to transfer membership by offer of employment or other advantages, seeing that such methods are unworthy of Christians. No member shall be transferred without previous full conference with the church from which he comes. (4) Discipline and forms of government shall be mutually respected, and with great care. (5) An interdenominational committee shall be appointed, consisting of three members from each of the denominations, to decide all questions and solve problems arising during the intervals between meetings of the church courts,—such decisions to be respected until the courts of the respective churches shall have decided contrary thereto. (6) Every memorial couched in respectful terms shall have due consideration at the hands of the interdenominational committee.

The two ratifying courts appointed their members of the interdenominational committee, and the synod directed its appointees to strive to induce other evangelical churches to adopt the same plan.

The organization of the Brazilian Evangelical Alliance in 1903 was another manifestation of the solidarity of the evangelical churches in Brazil, all of whom came into the Alliance with great promptness. The Alliance

at its first meeting recommended important measures tending to cooperation in the Lord's work.

The most radical of these movements toward cooperation in Brazil, however, was the resolution unanimously adopted by the Presbyterian synod in 1906, appointing a committee to confer with a similar committee of the Methodist conference, if such should be appointed, as to the possibility and desirability of organic union between the two bodies,—following, more or less, the lines of the movement in Canada. Although nothing definite came of this resolution, the fact of the appointment of such a committee is evidence of a strong tendency toward cooperation and union.

Cooperation in Publication.

Movements have been made from time to time toward some form of cooperation among the evangelical forces in the work of publication; but the most definite plan and the strongest appeal, probably, is to be found in the action taken by the Evangelical Alliance at its first meeting, in 1903. At that time a plan of cooperation in the publication of evangelical periodicals and newspapers was outlined, a plan for the preparation and publication of a series of Sunday-school lessons for the use of all the denominations and a plan for the amalgamation of the evangelical printing-shops and book-stocks in Rio de Janeiro so as to form a single competent concern instead of the several small, struggling plants. These recommendations of the Alliance were adopted by the Presbyterian synod and the Methodist conference.

Later on, in 1911, nothing practical having come of the movement started by the Alliance in 1903, the Union of

Christian Workers in Rio de Janeiro put on foot another movement to secure the same end. But this, also, though it seemed to have the support of the principal parties concerned, came to naught.

Cooperation in Educational Work.

During the past ten or twenty years, the possibility of cooperation in educational work has more than once been discussed; but no practical results came from the discussions. In 1912, a number of missionaries and others engaged in educational work met in Juiz de Fóra to study plans for organizing and standardizing courses of study and for providing an adequate educational literature. The discussions were of great interest and value, and the possibilities of great results from such conferences led those present to decide to hold them annually. Owing to the great difficulty of finding a central point where all the workers could meet, this wise plan could not be carried out.

In 1913, the East Brazil Mission sent out a circular letter to the various missions carrying on educational work in Brazil and to the heads of these schools, asking a serious consideration of the possibility and the desirability of a federation of all evangelical schools—preparatory, collegiate, and professional—a federation securing equivalent courses and uniform standards in all the schools, and which, under a board of directors representing the various evangelical churches, should form the nucleus of an evangelical university.

Another important movement in behalf of cooperation in educational work was that begun by the representatives of the Methodist seminary at Granbery in Juiz de

Fóra and of the Presbyterian seminary at Campinas, looking to the union of the two institutions. There seems to be prospect of consummating this union, favored as it is by men of influence on both sides.

ORGANIC UNITY

Not content with proposing half-way measures, the commission wishes to urge that this conference consider seriously, and with devout mind, the possibility of the organic union of the various evangelical bodies in Brazil in one Brazilian Evangelical Church. It may be impossible to realize this ideal at this time; but such is, without doubt, the ideal we should have in mind and for which we should constantly strive and pray.

It was natural, logical, and inevitable that the mind and conscience of the church, bound for centuries with the chains of a supposed infallible authority of a haughty hierarchy, should, under the powerful influence of the mighty spiritual reaction of the Reformation, divide evangelical Christendom into a multiplicity of separate communions. Some of these divisions were based on principles of real worth and have resulted beneficially in preserving the purity and stimulating the zeal of the church. It must be confessed, however, that the reaction went too far, and that many of the divisions have no sufficient basis and have contributed rather to the weakening of Reformed Christendom.

There is, however, a notable reaction now in progress. In many Protestant countries, there is a strong tendency to unite many of these several communions. In the United States, in Canada, and in many of the great mis-

sion fields of the world—Japan, China, and India—this tendency has taken definite form and has resulted in great blessing to the cause of Christ. There may be some justification, in the older Protestant countries, for some of these divisions that had their origin in historic movements and are hallowed by hereditary traditions; but can any possible justification be found for introducing them into countries where the pure gospel is now being preached, countries where nothing is known of the origin of these sects, and where, often, the differences dividing them are unintelligible? Our Lord's plan seems to have been to have his church begin its history and influence in the world as one church—one organically. Would not his plan be to have it begin its history in any particular country in the same manner?

It is entirely possible that, with passing years, there may arise the necessity of dividing evangelical Christianity in Brazil and in other countries where it is now being introduced in its pristine purity. But if there arise such necessity, God's providence will determine the time and the circumstances; and the divisions will come along lines of natural cleavage historically or theologically. But to transplant to these countries the manifold divisions that have grown up among other peoples, many of which are artificial, seems little less than a crime against the unity of the church of Christ and against the intercessory prayer of our Lord.

It is probable that the element in the national churches in Brazil that would most strongly oppose organic union will be found among the foreign missionaries. For these brethren the denominational divisions have an historical *raison d'être,* they are traditional and are con-

secrated by affection. It would be interesting, however, to know whether or not, if the missionary element and its influence were set aside, the native element would vote in favor of organic union. It is not proposed to answer this question here. It is raised for the sole purpose of provoking sober and honest thought. Granted that the native element, which is permanent, would vote for union, the missionary element, which is temporary in its presence, should not dare to let or hinder.

It should be entirely possible—and what has been done in other lands proves it—to find some plan of organic union of the evangelical denominations that would ensure loyalty to the fundamentals of Christian truth and, at the same time, allow margin for a certain liberty in matters of church government and secondary points of doctrine. The commission does not wish to offer to the conference any special plan of union. The basis for such union should be carefully worked out by representatives of the different churches in repeated conferences.

A FEDERATION ALTERNATIVE

In case the conference cannot now see its way clear to adopt some general plan for organic union, the commission wishes to recommend a close and strong federation that may represent as far as possible the unity and solidarity of evangelical Christendom. The following is offered as a satisfactory plan in its general lines: (1) That a single name be adopted for all of the churches: "The Evangelical Church in Brazil," denominational names to be used as subtitle, if so desired. (2) That there be a superior council representing the various

federated denominations, composed of three or more members of each denomination, the council to have the following duties and powers:

(a) To decide, with final authority, all interdenominational questions.

(b) To mark out the field of the federated denominations in unoccupied territory, in accordance with principles previously agreed upon; to see that in territory already partly occupied by more than one denomination cities of less than 25,000 inhabitants be occupied by only one, unless a larger number be already at work; to insist that, in cities occupied by more than one denomination, no new preaching halls be opened within a kilometer of others.

(c) To bring about, whenever possible, the union of two or more weak congregations belonging to different denominations in the same town or rural vicinity in a single church, which may belong to the denomination chosen by the majority, or whose members may continue to work in harmony with the general scheme of the denomination to which they originally belonged; and whose pastor may, if he so desire, continue his ecclesiastical relations as before.

(d) To insist on the transfer, by letter, of members of one denomination who move into territory occupied exclusively by another denomination; to insist on the rigorous mutual respect of the discipline of the confederated churches.

(e) To provide for and organize religious conferences for the purpose of strengthening the spiritual life and the bonds of union and cooperation among the members of the federated churches.

PUBLICATION AND EDUCATION

The necessity of making larger use of the powerful arm of the evangelical press in the propaganda of Christian truth in Brazil becomes more and more evident. The necessity of doing this becomes more urgent when we consider what the enemies of the truth are doing by means of the printed page. The commission, therefore, urges that the essential plan and spirit of the recommendations of the Evangelical Alliance, as cited above, be carried out.

The value and necessity of this work in the present condition of the evangelical communities of Brazil cannot be questioned. The history of the Protestant churches in other lands and the intense activity of the enemies of the truth bear witness to the value and necessity of this work. The extraordinary percentage of illiteracy in the country, the rigorous exclusion of all suggestion of religious instruction from the government schools, primary and higher, and the growing necessity of providing for the children of the evangelical churches educational advantages under the influence of the gospel—all, alike, imperatively call for the work of the teacher and for the cooperation of all our forces in solving the problems of education.

There is no branch of the work of evangelical Christianity in which the principles of cooperation can be more easily or more profitably applied than in education. In many countries, the problems of education are already being solved along the lines of cooperation, and the commission wishes to urge this conference to recommend that the missions and the national churches unite

in a strong and persistent effort to lay the foundations of a system of evangelical schools that may powerfully influence the history and life of the church and the nation.

A RELIGIOUS RETREAT

One of the principal difficulties in the way of the establishment and the loyal execution of plans of cooperation is to be found in the great distances that separate the fields of work and the consequent difficulty of holding conferences where the workers may see each other face to face and confer about the interests of the Lord's kingdom. Such gatherings have always resulted in an increased spirit of solidarity and in greater desire for cooperation. In other countries, there are well-known places for religious gatherings, where every year large crowds of earnest souls gather to receive spiritual uplift and to plan for the enlargement of the Kingdom. Winona Lake and Montreat are familiar names to Presbyterians; Waynesville to Southern Methodists; and Ridge Crest to Baptists; while Northfield, throughout the religious world, is synonymous with quickened spiritual life and enlarged vision of the interests of God's kingdom.

Nothing would contribute more to the rapid progress of the gospel work in Brazil than frequent gatherings where the workers could meet and cultivate cordial relations with each other and form plans for the spread of the kingdom. We, therefore, recommend to the conference that the boards and national churches be urgently requested to secure a property at some accessible point, near to some one of the larger cities, attractive, having fine climate and inexpensive living,—a place where the

missions, annually or as often as possible, could hold their regular meetings; where those engaged in institutional work could meet for conference; where missionaries and the leading spirits of the national church could confer about the larger interests of the great work; where religious congresses could hold their meetings for the strengthening and deepening of the spiritual life of natives and missionaries; where chautauquas and summer schools could offer their interesting programs of Bible study; and where, finally, weary and infirm workers could secure the advantages of rest and of special medical care without the loss of time and the heavy expense incident to a journey to the home land.

A religious retreat of this kind would, in the course of time, exercise a profound influence upon the growth and character of the church in Brazil and become traditional in the annals of the Kingdom. It is to be hoped that this regional conference will not close its sessions without having taken steps necessary to the realization of this plan for a religious gathering place—a Brazilian Northfield. Its realization will be one of the most potent factors in bringing about the greatly desirable and much desired cooperation in all lines of gospel work.

GENERAL DISCUSSION OF THE REPORT

The *Rev. J. W. Tarboux* declared in favor of one only evangelical Christian Church in Brazil as the ideal for which we should work and pray. While waiting for and hastening this ideal, all should strive for cooperation in all possible ways. A man may be saved and manifest Christian graces and enjoy the

fullest satisfaction of the Christian faith without being particularly conscious of the doctrines that are distinctive to any of the denominations.

Mr. Charles J. Ewald spoke on cooperation among students. The Young Men's Christian Association has a plan for work among students and he believes the churches should have one also. He suggested that one denomination make provision for the students in Rio, another in São Paulo, and other denominations in other student centers. He announced that a portion of the time of the Rev. James P. Smith had been secured by the Young Men's Christian Association for special work among students in the coming year.

The *Rev. S. L. Ginsburg* advocated cooperation of all evangelical forces in the production and circulation of philosophical, scientific, and theological reviews, and said that he would be glad to have a part in such a work.

The *Rev. Eduardo C. Pereira* expressed doubt that the time has come for organic union, but all should strive for unity and solidarity of evangelical Christianity. True unity is oneness of spirit and aim amid diversity. He exhorted all to work earnestly for a confederation that may issue in the production of literature, a union seminary, orphanages, and religious congresses.

VI

THE FINDINGS OF THE CONFERENCE

The conference at Rio de Janeiro made no independent formulation of findings but utilized the findings of the Buenos Aires conference as a basis of discussion, and in the end adopted them, making only such obvious changes as were required to adapt them to Brazilian conditions. In its general attitude and in respect to particular policies the consensus of evangelical opinion among the Brazilian churches is therefore represented by the findings of the Buenos Aires conference, to which the reader is referred.

GENERAL FINDINGS OF THE SOUTH AMERICAN DEPUTATION

GENERAL FINDINGS OF THE SOUTH AMERICAN DEPUTATION

The South American deputation, after attending the four regional conferences, thought it advisable to hold a final deputation meeting to review the problems of the field as a whole and make certain recommendations bearing on future work of evangelical missions in South America. This meeting was held in Indianapolis on June 14-16, 1916, and the following findings and recommendations were adopted.

SURVEY AND OCCUPATION

1. *Unoccupied Areas.*

(1) *The Republic of Ecuador,* with a population of more than 1,500,000, must be considered an unoccupied field. Though there are five or six independent missionaries or representatives of small committees located at three or four points in the country, none of the larger and well-organized boards of missions are represented. The country enjoys religious liberty. The spirit of modern progress and development is being awakened and foreign capital and enterprise are being invested in the country. The present is a most opportune time to undertake missionary work in that republic. There is not in all South America a more needy section than Ecuador. We would recommend that some board take immediate steps to enter this field, with a policy and budget suffi-

cient for an adequate occupancy, and that it seek to unite with itself the independent missions already there.

(2) *The northern half of Peru,* with a population of 2,000,000, is another large unoccupied area. It is our judgment that some board should enter this section at once. It would be wise to make Lima, the capital of the republic, the base of operations, and thus relate the new work to that already existing in other parts of Peru.

(3) *Bolivia,* with a population of nearly 2,500,000, is an unoccupied territory with the exception of three centers—La Paz, Cochabamba, and Oruro,—and two or three industrial farms among the Indians.

(4) The great area of *the Argentine Provinces of Misiones, Corrientes, and Entre Rios,* lying north of Buenos Aires and between the rivers Paraná and Uruguay, with a population of three quarters of a million, constitutes an unoccupied field, except for two or three preaching-points. Some board should adequately occupy this field at the earliest possible date.

(5) *The Republic of Paraguay,* with a population of about 800,000, is another unoccupied field save for some work among the Indians and activities recently begun by the Salvation Army. This country is naturally related to the territory described in (4) above, and together they should be occupied at once by a strong board.

(6) Mission work in *Brazil* has been limited to the southern section and the coast cities, leaving more than three quarters of the entire area of a country larger than the United States and with a population of 22,000,000 altogether untouched. Locations might be easily suggested for other boards besides those already on the field. But it is our judgment that the existing work of the five

or six boards and the two independent native organizations should be enlarged, strengthened, coordinated, more closely united, and extended into these unoccupied areas. We venture to suggest, however, that the American Board enter this field, in cooperation with the Brazilian group known as the Congregational Union.

2. *Very Inadequately Occupied Areas.*

The southern half of Peru contains a population of 2,000,000, including Lima, the capital city, with 300,000 inhabitants. At Lima is located the famous University of San Marcos, antedating the founding of Harvard University by a century. The present missionary force, a mere handful of workers, only one of whom has been on the field more than six years, needs to be greatly enlarged.

3. *Inadequately Occupied Areas.*

(1) *The Republic of Chile,* with 4,000,000 inhabitants, which has been generally considered, and rightly, the best occupied territory of South America, has been found by our deputation to be in need of large reenforcements Most of the small force now in this field is at work in the central part of the country. The work is now represented by two of the strong boards, Presbyterian and Methodist Episcopal, and three or four smaller societies. In addition to reenforcements we would urge certain territorial readjustments.

(2) *The southern half of Argentina,* with the exception of the Province of Buenos Aires, is practically unoccupied. The area west of the Paraná river and extending through the central and northern parts of the

country is partially occupied. The deputation believes there is no call for new societies to enter Argentina, provided existing societies greatly reenforce their work and adjust their territory so as to adequately occupy this rich and rapidly developing country.

We found in the city of Buenos Aires and surrounding country many independent workers and representatives of smaller societies and committees. We believe that with a statesmanlike policy for the whole of the Argentine Republic these workers will gladly cooperate.

(3) *Uruguay* was found to be the most Latin of the South American republics. We were also impressed with its strategic importance. Free from racial and international problems, it is making steady and rapid progress in the solution of educational and social questions common to all the republics. Here, too, evangelical effort has been very successful. With comparatively small effort a strong and thoroughly representative national church has been established. We found in this important country a very small number of missionaries, all but three of whom were engaged in educational and Young Men's Christian Association work. We strongly urge that the existing societies plan immediately for an adequate occupation of this field.

(4) In *Brazil,* the greatest of all South American republics in area and population, the work of the five larger and several smaller boards and committees which is developing so satisfactorily should be greatly strengthened by large reenforcements and extended to the rest of the country. There was manifested in the Rio conference a spirit that indicated very clearly a desire for the enlargement of the work and a willingness to adopt a states-

manlike policy of federation and coordination of the forces. Some of the features of such a policy appear in these findings.

4. *The Indians.*

We found that an excellent work is being done by two or three European and Australasian societies among the Indians, but that no North American society has yet included in its program any work for the uncounted millions of these aborigines who are still living in primitive or but slightly modified paganism. Here is a challenge to every mission board to take its share in pioneer evangelism among non-Christian peoples.

THE CHURCH IN THE FIELD

1. *Statement of Present Situation.*

Our observation and study have convinced the deputation that the evangelical church on the field has not kept pace in its growth as an institution with the progress in South America of those ideals and movements which the church rightly regards as its allies. The liberalizing movements of education, of politics, of commerce and especially of international commerce, of religious thought, of social reform, have presented to the church a constantly increasing opportunity for the past ten years. While in some places notable results have been gained, yet the progress made by the church in most of these countries is disappointing, and in some countries almost negligible. The conference at Lima frankly acknowledged this fact in its regional findings, and competent leaders in other cities gave a similar estimate for other

regions. We believe a fair facing of this condition is the most important prerequisite to the formation of a sound and promising policy for the future. To acknowledge the condition to be as it is, is no reflection on the consecration and character of the missionaries, who have won our most sincere and tender admiration. Least of all is it a confession of any weakness on the part of the gospel, as though Christ were not able to save men south of the equator. We believe the explanation is to be found in certain human conditions which lie within the power of the missionary boards to modify. Among these we would name the following:

(1) A negative or controversial type of preaching. Too many interpreters of the gospel have made it the substance of their message to expose the corruptness of the Roman Catholic Church, and to attack its errors. The evangelical movement can go so far on this type of ministry, but it can not go further. Inevitably it reaches a point of arrested development.

(2) There has been an oversensitiveness and an overemphasis on denominational doctrines and interests in many quarters. The kingdom of God has been seen too much through denominational eyes.

(3) Much of the work has lacked the support and guidance of strong, competent boards. The deputation believes that independent committees and societies not responsible to any great communion of Christian people afford less efficient guidance for mission work than that given by the regular denominational boards.

(4) The boards themselves have pursued a hesitant policy in Latin America, due to a lack of interest on the part of the home church in mission work on that continent.

(5) The church in the field has been organized on the level of the humbler classes, and the missionary force has not attempted to project it to the levels where it could be expected to command the respect and support of the more influential classes.

(6) In most of the countries the facilities for enlisting and training a national ministry have been pathetically inadequate.

(7) In general, the church has failed to illustrate in its program and practise the social message of the gospel.

(8) In some of the stronger missions there has been a wasteful lack of continuity in leadership.

(9) It is doubtful if the best wisdom has been shown in the selection and adaptation of the accessories of church life to the peculiar tastes and customs of the people.

(10) The mission congregations have been compelled for the most part to conduct their worship and work in obscure rented halls or in dingy and uninviting church buildings. The deputation was impressed with the fact that the externals of religion are of far greater significance to Latin than to Anglo-Saxon peoples.

(11) There has been and is yet a lack of cooperative organization among the various denominational forces, and in many cases almost complete unawareness of the possibilities inhering in cooperation and unity.

2. Constructive Recommendations.

The deputation is strongly convinced that the time is ripe for all the evangelical forces on the field to undertake, with the cooperation of the boards, a thoroughgoing reconstruction of their work, keeping in view in a large-

minded way the great common ends of all missionary endeavor. We believe that South America has come to the psychological and providential moment for Christian evangelization. And we believe that for the church in this field to keep unchanged the methods and standards and type of administration which have obtained in the past would be disobedience to the heavenly vision vouchsafed at Panama and at our regional conferences.

The above analysis of the causes of insufficient or arrested growth will suggest many positive ways in which the efficiency of the work may be improved. Of these there are some that stand out in the mind of the deputation as needing to be made explicit and to be strongly emphasized:

(1) *Increase of Responsibilities of National Churches.* The deputation is convinced that it is neither possible nor desirable to delay further the commitment of greatly increased responsibilities to the national churches for their own administration. We found in all the countries where a substantial work exists a considerable body of sentiment favorable to the recognition of greater autonomy for the church in the field. In Brazil, Argentina, Uruguay, and Chile this sentiment might fairly be described as clamorous. We would call especial attention to the report of the commission on The Church in the Field, presented to the Rio conference by Rev. Eduardo Pereira, which deals chiefly with this question of national autonomy. In all our conferences every mention of this subject brought forth responses of such positive and unequivocal approval as to convince us that to parley further with the demands would result in serious estrangement between the churches and the missionary forces.

Nor should such autonomy be granted by the boards grudgingly or of necessity, but cheerfully and gratefully, in the knowledge that the demand for its possession is one of the most hopeful signs of the spiritual vitality and faith of the national church.

(2) *One National Church for Each Republic.* Urgent as is the need of wisely encouraging the development of the churches under the direction of independence and self-support, the deputation holds that it is equally important to guide them into the unity which Christ prayed that his followers might ever possess. Our observations convince us that denominational divisions have been a great handicap to the growth of the evangelical church in South America. The members of the deputation cannot be true to their own consciences and fail to take high ground as to the sinfulness of further developing these Latin churches along lines of Anglo-Saxon Protestant denominationalism. We believe that if there must be divisions among them—which God forbid!—they should be divisions growing out of issues which are vital to the churches themselves, not the unmeaning divisions imposed upon them by our denominational propaganda. Therefore we appeal to the boards to rise to a higher conception of the function of their several denominations in this missionary enterprise. Instead of exporting peculiar or divisive doctrines and practises and developing vested interests in these Latin lands toward which they maintain an attitude of sectarian proprietorship and pride, we would urge that each board conceive its denomination as an instrument for gathering funds and sending forth heralds of the gospel, whose sole interest shall be the creation of one evangelical national church for each

South American country, a church undivided by the denominational distinctions that obtain in other parts of Christendom.

We would call attention to the fact that this ideal of Christian work was fully discussed in all the regional conferences and was finally incorporated in the findings of all. In the one or two instances in which certain foreign members of the conferences stood hesitant or skeptical before this ideal, the national delegates received it with gladness and enthusiasm.

(3) *The Training of a Native Ministry.* It has become a strong conviction in the mind of the deputation that a trained, competent, national ministry is one of the most urgent needs of the evangelical movement in South America at this time. The limitations of a foreign missionary are obvious in an enterprise that demands the most intimate self-identification with the intellectual life, the practical interests, and the national aspirations of these peoples. Only as evangelical leaders are raised up from within the national life can we hope in any adequate way to reach large numbers of individuals with the gospel, or to release and control these forces whose operation will reconstruct the social order. It is evident, therefore, that increased stress should be laid upon a program for the equipment of Christian leaders. We believe that this program should be adequate to meet the needs of the church on the entire continent and comprehensive enough to enlist the united support of practically all the evangelical forces. As the beginning of such a policy, we recommend that three union Theological Institutes (*Institutos Teológicos*) for the training of Christian workers be established at Lima, Peru, at Santiago, Chile, and some

Brazilian city, and that an international union theological seminary (*Facultad de Teología*) be established at Montevideo to offer advanced training of a character equal to that afforded by the best theological seminaries of North America.

The institute at Lima would be established *de novo,* there being no training-school of any sort now in existence in Bolivia, Peru, or Ecuador. That at Santiago should build on the foundation already laid by the Methodist and Presbyterian boards in that city, the present Union Theological Seminary. The one in Brazil should be created by the merging of the several theological institutions now in existence in Brazil into one strong union institution.

The type of scholarship represented at the Montevideo Theological Seminary should be such as to command the respect and cooperative support of the theological institutes and to attract their more competent and promising students to Montevideo to complete their preparation for the ministry. The deputation specifies Montevideo as the location of the seminary on account of the unique friendly relation existing between Uruguay and its sister nations, making its capital city the one large center in South America to which students could be invited across national boundaries without encountering national prejudice or aversion.

(4) *Type of Missionaries Needed.* We were profoundly impressed with the urgent need of missionaries who, in addition to a thorough technical equipment such as that outlined by the Board of Missionary Preparation, are men and women of broad culture, accustomed to move in refined society, and possessed of the diplomatic tem-

perament. We believe that the genius of the Latin-American people should have large consideration in the selection and training of missionaries for this field.

(5) *Salaries and Allowances.* It was constantly brought to the attention of this deputation, during its tour, that the cost of living in most countries of South America is exceptionally high. This is particularly true in the large cities. Our observations compel us to raise with the mission boards the question of the necessity of a readjustment of salaries and allowances. We note that while an equitable adjustment of the allowance for house rent seems everywhere to have been made, the same has not been done with reference to salaries and other allowances. We would also urge the need of an additional allowance for those missionaries who may be expected to work among the cultivated and well-to-do classes and who, because of this fact, are obliged, if their work is to be effective, to move in a social circle and maintain a home such as even with the strictest economy must of necessity considerably augment their living expenses.

(6) *Foreign Churches in South America.* The deputation recalls with deep appreciation the fellowship enjoyed with a number of churches ministering to the foreign communities visited. We regret, however, to note that these influential and prosperous congregations seem not to have taken seriously to heart their unique missionary opportunity and obligation. We strongly urge that the committee on the religious needs of Anglo-American communities in missionary fields, and similar committees, bear this situation in mind in the selection of pastors for these churches.

(7) *Seamen's Missions.* The deputation found that

successful seamen's missions are being conducted in several South American ports. In view of the increasing ocean commerce around the continent such missions ought to be enlarged and extended to other ports.

MESSAGE AND METHOD

The deputation finds itself in full sympathy with and desires to reaffirm the positions taken by the report of the Panamá Congress on Message and Method. We make the following recommendations:

1. *Evangelistic and Apologetic Lectureships.*

The deputation observed that there are multitudes in South America whose intellectual attitude toward evangelical Christianity makes it impossible for them to be reached by the present missionary activities. It is our judgment that an effective means of bringing the gospel message to the attention of this large and influential class, whom it is difficult to bring into the church services, would be the presentation of Christian truth by means of lectures in theatres or other public halls, under circumstances comportable with the intellectual habits of cultivated Latin Americans. Such lectures, interpreting religion on a sound scientific and philosophical basis, should not only offer a strong apologetic for the Christian faith but should be thoroughly evangelical in spirit and aim. We recommend that the committee on cooperation in Latin America seek to enlist men who, under their general supervision and in cooperation with the regional committees in South America, could be set apart periodically or permanently for this public minis-

try. Those engaged for such service might be: (a) foreign missionaries specially qualified by their knowledge of the language and their grasp of apologetic method; (b) Christian scholars of international reputation from Europe or North America; and (c) especially well-prepared Latin-American leaders who would most readily command a hearing from the thinking public.

2. *Individual Evangelism.*

We are persuaded that perhaps, as with no other people, the method of private presentation of the gospel by individual to individual should be especially emphasized in South America. No people are more ready to use this method and certainly none respond more quickly to it. We recommend, therefore, that this be stressed in the choice and preparation of missionaries and other leaders to the end that the membership of the churches may be inspired and trained for personal work.

3. *Institutional Work.*

The deputation was impressed by the lack, in both the Roman Catholic and the evangelical churches, of agencies and institutions aiming to express the Christian spirit by ministering in practical ways to the community life of the different classes of people. With the exception of the splendid work of the Young Men's and Young Women's Christian Associations, which has demonstrated the value of a many-sided service related to everyday needs, little has been attempted.

The deputation urges the extension of the Association's work to other centers, and also the establishment of institutional churches in the larger cities on the order

of the People's Central Institute in Rio de Janeiro. It is recommended that the boards undertake the establishment of such institutional churches according to a co-operative plan in each city whereby each denomination accepts responsibility for some special area adapted to such service.

It will probably be necessary to found separate institutions for service to different classes, for instance: (a) for the educated and middle classes, and (b) for the poorer and less educated.

4. *Work in University Centers.*

The deputation has been impressed with the strategic importance of the government universities of South America. These institutions, few in number, are educating the future leaders of every department of thought and activity in their respective republics. While providing an excellent intellectual training, these universities have as a rule not concerned themselves with the larger problem of character building, and the nature and spirit of their philosophical and scientific instruction have been such as to discredit religion and to force the students into an unbelieving or antagonistic position. In the interests of attractively and effectively presenting to this influential group the claims of Christ upon their lives, and with a view to securing for the churches the highest type of leadership, we recommend that the mission boards now operating in South America divide among them the fifteen or sixteen chief student centers, agreeing to set aside in each center at least one pastor who shall give his whole time to regular evangelistic work for students and who shall be provided with a church edifice and

other equipment as may be adequate for this important task. The deputation believes that, without overburdening any one society, this field can be adequately cared for by the various boards establishing churches in the university centers on some such plan as the following:

Methodist Episcopal: Montevideo, Cordoba, Lima, La Plata, and possibly Buenos Aires and La Paz;
Presbyterian: Santiago, São Paulo, Bogota, Campinas;
Disciples: Asunción, and possibly Buenos Aires;
Protestant Episcopal: Porto Alegre, and possibly Rio de Janeiro;
Methodist Episcopal, South: possibly Rio and Bahia;
Canadian Baptist: possibly La Paz;
Southern Baptist: possibly Rio, Bahia, Recife, and La Plata.

This leaves still several important centers but affords an idea of the plan the deputation has in mind.

5. *Sunday-schools.*

We believe that the value of the Sunday-school as a recruiting and educative agency in South America should be emphasized, that the recent appointment of a continental Sunday-school secretary is a step forward, that it should be supplemented as soon as possible by the appointment of two other secretaries, who, under his direction, should supervise, one the work on the west coast, the other the work in Brazil, and that two further steps are imperative at this time:

(1) The preparation and the publication in Spanish and Portuguese of a high-grade Sunday-school literature

as a part of the general plan for the creation of an adequate evangelical literature recommended in our findings on Literature.

(2) Provision for the training of officers and teachers in modern methods of Sunday-school work.

6. *The Work of the Bible Societies.*

The deputation had occasion to observe and fully appreciate the work of the British and Foreign and the American Bible societies. Systematic and continuous Bible distribution as an essential feature of pioneer and supplementary missionary work should have increased support and be carried on aggressively throughout all South America. Provision should be made to employ colporteurs capable of presenting the Bible attractively to all classes of society.

The deputation finds that a continental scheme of cooperation and of division of territory between the agencies of the two Bible societies would greatly add to efficiency and economy in the work.

EDUCATION

1. *Primary Schools.*

(1) We recommend that evangelical primary schools be established where the government provision is inadequate or unsatisfactory.

(2) We recommend that the educational standard of evangelical primary schools should in every case equal or surpass the government standard.

(3) We recommend that the teachers in these schools shall be able to give elementary instruction, not only to

the pupils but to their families, in sanitation, personal hygiene, and care of children.

(4) We recommend that instructors in the Indian schools be specially qualified for their work by a knowledge of elementary agriculture, and of the industries adapted to the various conditions of the Indian life.

(5) We find that evangelical schools are welcomed and respected in proportion to the recognizable contribution which they are making to the community life. Examples of such contributions are furnished by the Morris schools in Buenos Aires and the Instituto Central in Rio de Janeiro. The fields for primary schools should be selected with great care, and the character of the work fitted to meet the particular needs of the localities.

2. *Secondary Schools.*

In some of the republics, as, for instance, in Chile and Argentina, the government provision for secondary schools is more nearly adequate than for primary schools. Furthermore, the type of the government secondary school is more clearly determined than the type of the government primary school; its standardization is more nearly perfected. Under these conditions, there is an increasing demand for the standardization of the evangelical secondary schools. There are other demands upon the evangelical schools; for example, their dormitories should not be inferior in comfort and sanitation to those provided by the Roman Catholic Church for pupils of the same class. Their laboratories, gymnasia, and general class-room equipment, must stand comparison with those provided by the government.

Their teachers must measure up to the level of the government teachers.

In the schools already established by the evangelical denominations these demands must be met. And the necessity of meeting them emphasizes as fundamental the necessity of the evangelical denominations cooperating in their educational work.

If together they could adequately equip and man one secondary school in each republic, that would lead in the secondary education of the nation, evangelical Christianity would be sensibly advanced. In addition, it would help through its emphasis upon the building of character to solve one of the national problems of South America.

The secondary grade school (liceo) seems at the present time to be the best educational approach to the women who belong to the more influential classes. But the development of schools of this character which will enlist their interest will require a much larger expenditure of money than has been made in the past.

3. *Normal Schools.*

The problem of the normal schools is largely a problem of woman's education. The greatest advance in woman's education that the South American republics have made is in their normal schools. If the evangelical denominations are also to establish normal schools, their institutions must keep pace with this advance, which is most marked in Argentina and Chile. Here private normal schools are subject to strict government supervision and are discouraged by the government's educational authorities. Their graduates stand an unequal chance in obtaining positions, and their salaries are lower. The in-

evitable result is that the most promising teaching material goes into the government schools. Under these circumstances, it seems unwise to recommend the establishing of normal schools in Chile and Argentina.

Christian influence over the future teachers may probably be best exercised by means of hostels provided for them near the institutions they attend. It is recommended that this experiment be made in Santiago and in Buenos Aires, by particular or cooperating denominations in rented quarters, or by the Young Men's Christian Association and the Young Women's Christian Association.

In Perú there does not seem to be a government discouragement of private normal schools. We strongly advise, therefore, as an experiment, the establishment of an interdenominational school at Lima, which shall offer instruction from the kindergarten through the normal course. We believe that such an institution would hold a vital place in the development of evangelistic work in Peru.

4. *Higher Education.*

We believe that efforts to establish Christian universities in South America are not practicable at the present time.

We endorse the movement toward the federation of the four higher evangelical schools of Brazil—Lavras, Mackenzie, Granbery, and the Baptist College at Rio de Janeiro—and we suggest that the higher schools for women, as, for example, the one at Lavras and the new school to be established in Rio under the Methodist Episcopal Church, South, also be admitted to the federation.

5. *Training-Schools.*

There should be established training-schools for deaconesses and nurses, in conjunction with the proposed theological schools in the various regions.

6. *Educational Secretary.*

In view of the great need of conserving all educational resources and of applying them with the minimum waste in men and money to the attainment of maximum results, a supervision of schools, primarily from an educational standpoint, is highly desirable.

We recommend the appointment of an educational secretary, to work under the supervision of the committee on cooperation in Latin America, and to represent all the evangelical churches engaged in educational work in South America. It should be his duty to acquaint himself with the field as a whole; to familiarize himself with government requirements, and with the varied needs of different localities; to aid in securing qualified directors and teachers; to aid in bringing the evangelical educational forces into touch with current movements of civic and social progress; and to stand in an advisory relation to the boards in the development of their educational programs.

We believe that the boards and their missionaries on the field would welcome such leadership, and we recommend that the committee on Cooperation in Latin America take this matter under immediate advisement.

CHRISTIAN LITERATURE

1. *Statement of Present Situation.*

After a careful study of the subject of Christian literature, as presented in the four conferences, the deputation finds:

(1) That a number of evangelical periodicals, books, and tracts are being published by various agencies.

(2) That there is a growing demand for such literature.

(3) But that in general there is a great dearth of Christian literature throughout the countries visited.

2. *Recommendations.*

(1) We urge that an immediate effort be made to combine into one the different evangelical periodicals now published by the denominations in each country. We would call special attention to the successful combination of periodicals now in operation in Santiago.

(2) The deputation has learned of the plan of the continental committee of the Young Men's Christian Associations of South America to publish a monthly magazine on a high literary level, devoted to the discussion of social, educational, moral, and religious questions. We express our approval of this project in the belief that such a periodical will be a powerful factor in the literary interpretation of Christianity throughout Latin America.

(3) The deputation would urge upon the committee on Cooperation in Latin America that immediate steps be taken for the development of the publication and distribution of Christian literature in the Spanish and Portuguese languages in Latin America on an adequate

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scale. As a means to this end, the deputation recommends:

(a) The appointment of a publication secretary to whom shall be committed the enterprise of producing and distributing, under the direction of the committee on Cooperation in Latin America, a worthy and comprehensive Christian literature in the Spanish and Portuguese languages. In addition to the business administration of this work it should be his duty to discover capable Latin-American editors and writers, at least some of whom should give their entire time to this great work. (b) As a part of this plan, that distributing centers, including a book-shop and reading-room, be located in the main cities. (c) That the money necessary to finance the enterprise should be appropriated by the boards or raised by private subscription. It is the opinion of the deputation that it will not be long before the demand for such literature will make the enterprise self-supporting.

OTHER RECOMMENDATIONS

1. *Regional Committee for Bolivia.*

We recommend that, in view of the great distances separating Bolivia from both Peru and Chile, a separate regional committee on cooperation be organized in La Paz.

2. *Garden City Conference.*

The deputation recommends that a meeting of all who attended the regional conferences be held at Garden City next January, and that the committee of arrangements of the Garden City conference be requested to set

apart a session of the 1917 conference for a consideration of the needs of Latin America.

3. *The Executive Secretary's Visit.*

We recommend that as soon as the work of the executive office will permit it, Secretary S. G. Inman be commissioned to make a tour of the entire mission field of Latin America, with sufficient time for: (a) full conference with the regional committees; (b) study of the problems on the field; and (c) bringing to the workers and the churches the inspiration of his message and administration.

THE CONFERENCE AT BARANQUILLA, COLOMBIA

February 28 to March 4, 1916

Cartagena
Barranquilla
Santa Maria
Maracaibo
Puerto Cabello
Valencia
Caracas
FALCON
ZULIA
LARA
GUARICO
VENEZUELA
Orinoco
Cúcuta
Rio Negro
Rio Cauca
Rio Magdalena
ZAMORA
APURE
BOLIVAR
Antioquia
Medellin
Bucaramanga
Tunja
Bogotá
Ibague
Cali
META
COLOMBIA
AMAZONAS
Popayan
Pasto
Putumayo
CAQUETA
Georgetown
New Amsterdam
Paramaribo
Cayenne
BRITISH
DUTCH
GUAYANA
FRENCH
GUAYANA
GUAYANA

THE BARANQUILLA CONFERENCE

I

THE RANGE OF THE CONFERENCE

This conference considered Colombia primarily, but included also Venezuela and the Guianas in its purview, although there were no representatives of the latter countries present. As the Board of Foreign Missions of the Presbyterian Church, U. S. A., is the only regularly established mission board doing work in Colombia and Venezuela, although the British and Foreign and the American Bible societies are active, the deputation leaving Panama for the conference was composed entirely of representatives of the Presbyterian Board and the British and Foreign Bible Society.

The conference lasted six days, and heroically faced the tremendous needs of these fields which, with Central America and Ecuador, form the most neglected parts of Latin America. Popular meetings were held in Spanish on Monday and Tuesday evenings, and on Friday evening a meeting was conducted for the English-speaking community.

The conference organized with the Rev. Charles C. Millar, D.D., as chairman, Miss Margaret Hodge, vice-chairman, and the Rev. Clifford Douglass, as secretary. The large part of the time was given to the hearing of the commission reports and discussion of the problems

brought forward by them. A digest of the reports and discussions of the commissions on Survey, The Church, and Education, follow, while those on Literature and Evangelism will find their place in the special chapters of this volume devoted to these subjects respectively.

II

THE REPORT ON SURVEY AND OCCUPATION

COLOMBIA

This report was presented for Colombia by the Rev. T. H. Candor. Colombia has a population of 5,000,000, scattered unevenly through the country in definite sections separated from each other by natural divisions.

(1) *The Coast Region* with its own customs and dialect and strong prejudices against any other part of the republic. The climate is tropical and trying to health. About one-half million population.

(2) *The Bogota Region,* in direct contrast in climate, customs, prejudices, dialect. Altitude from 8,000 to 10,000 feet. The trip from the coast takes from eight to ten days, and is so expensive that few ever go. There are about 1,000,000 people; whites in the cities, Indians and mixed in the country. The people are mountaineers and will not leave their homes, so the gospel must be taken to them.

(3) *The Bucaramanga or Santander Region,* in the mountains north of Bogota; very much isolated and therefore provincial. Between these two sections is the densest population (except in large cities) and densest ignorance. Probably over one-half million Indians who speak Spanish are engaged in primitive agricultural or industrial work or are at work on ranches; no organized mission

work exists for them. There is one station, Bucaramanga.

(4) *The Medellim or Antioquia Region,* west of the Magdalena river. The people live in small cities and villages in the mountains; they are industrious and progressive, yet isolated and conservative. One station here, at Medellin, eight days or more from any other.

(5) *Tolima, Cauca, Nariño, Los Llanos.* Tolima is on the upper Magdalena, a tropical or semitropical region. There is no organized work. The Cauca river valley and the Nariño Department are isolated and mountainous regions in the western part of the republic. Little work is done except by two or three missionaries of the Kansas City Gospel Union. Los Llanos lies east of the mountains on the plains of the Amazon and Orinoco. They are about one half the republic in extent, inhabited by scattered tribes of wild Indians. Little or no work has been undertaken there. The Presbyterian Church is attempting to occupy the first four of these regions by five stations, no two of which are within a week's journey of each other, with a force of twenty-six missionaries (including wives).

(6) A sixth station is *Cartagena,* temporarily closed for lack of workers.

The force is too small to do much itinerating or to devote proper time to train national leaders. There are five organized churches with about four hundred members. The principal stations of Baranquilla and Bogota have each a boarding-school for girls and one for boys, giving about one year of high school work. A very large part of the republic has not been reached at all. The only other agencies at work besides the Presbyterian

Board are the Kansas City Gospel Union with its three missionaries on the western coast, and the British and Foreign and the American Bible societies. The Bible societies cooperate heartily with the missionaries and are accomplishing their task better than any other agency there. Discussion brought out the fact that various graduates of the girls' and boys' schools are conducting small schools and doing evangelistic work in their homes.

VENEZUELA

Dr. Pond reported on the great needs of this field. The Presbyterian Board, which is the only strong society in the republic, has but one station, Caracas, with only two American families and five native workers. A Scandinavian society has work in Maracaibo. The Plymouth Brethren have a small work in Caracas and there are one or two small independent missions. The two Bible societies do a good work there. Back from Maracaibo is the best part of the population, with no work, but a wonderful opportunity.

III

THE CHURCH IN THE FIELD

The report was presented by the Rev. William Wallace, chairman. The mission is but the means to the end of establishing a national church. The Indian and mixed races of Latin America have not a strong spirit of initiative, so it is wise to develop an evangelical type, maintaining the best elements of the home church but untrammeled by unnecessary traditions. Self-support should be urged. The people are generous, and when this good trait is directed have done well. Coming out of a church which taxed them for everything, they are naturally averse to the idea of financial obligation in connection with religion. The solution is an insistent education in Bible principles and the introduction of the church budget with the duplex envelope and an every-member canvass.

EFFICIENT CHRISTIAN LEADERSHIP

The following suggestions were made:

(1) Use Christ's plan of prayer.

(2) Seek out the young men and women in the schools.

(3) Give them definite encouragement to dedicate their lives to Christ's service.

(4) Add to the courses in the schools more instruction in the Bible and catechism; and for more advanced pupils

courses in pedagogy and in theology, doctrinal, and applied.

(5) When there is a sufficient number of young men in the schools, form a separate school for their training. Hold them for life by presenting the sacredness and privilege of the duty and Christ's promises. Instruct believers in their duty to support the church and Christian schools. Ordain men when they show their fitness and efficiency.

CHURCH BUILDINGS

The Rev. W. S. Lee presented a paper on the importance of proper church buildings. There is but one evangelical church edifice in Colombia, the former Inquisition building in Bogota. Baranquilla has had an organized church since 1888, but still meets in the chapel of the girls' school. There are five organized churches with less than 500 members. There have been two difficulties in the development of the work. (1) A missionary has been pastor instead of a Colombian. One reason for this has been the absorption of most of the missionaries in the necessary school work and the inability of a limited force to train the national workers. Many missionaries have resigned because of the failure of health, discouragement, and other reasons, and some have died. (2) There has been difficulty regarding ordination. It has been suggested that we organize "The Evangelical Church of Colombia" with a more or less Presbyterian form of government. The only way to evangelize Colombia is by a Colombian ministry and the problem of how to raise it must be solved.

EVANGELIZATION

The Rev. J. L. Jarrett spoke on how to present Christ to the educated classes and to the masses. In Colombia, if a meeting is thrown open to the public the upper classes will stay away, so at present the only way to reach them is by cultivating their friendship or doing them a favor. In Peru the most exclusive families are open to the lady missionaries who are nurses. Most of those who come to services belong to the poorer classes, and the presentation of Christ as the living, loving Savior, their Friend, appeals. There is also need of emphasizing the fact that "the wages of sin is death." The native brethren can help by telling us what wins and what repels the people.

"When you plant your foot, plant it to stay," was a sentiment approved by several. Many places should be touched by itineration, but a definite policy must be carried out. The force should be enlarged so there will be sufficient men to do itinerating without disturbing the regular church work.

IV

CHRISTIAN EDUCATION

Miss Hunter, the chairman, gave this report:

In Colombia the missionary school is essential; co-operation with government schools impossible. Only Roman Catholics may teach in public schools; this militates against pupils who wish to teach becoming church members. To conserve the established work there must be a normal and industrial school at a central point, whose curriculum, equipment, and teaching force equal the best in the country. Such a department should be established in the girls' schools in Baranquilla and Bogota. As the aim is to prepare Christian workers in church, home, or school, the course should include pedagogy, household science, Bible study, and practical work in day-school and church. The boys' school in Bogota should be staffed and equipped to make it equal to other schools of the same grade in that city.

The discussion showed that some of the missionaries think more prominence should be given to evangelistic work than to educational, but the consensus of opinion was that educational work is of the greatest importance if the national church is to be developed and the community permeated. The following is a summary of some of the interesting points brought out:

Educational work breaks down prejudice and wins hearts. The day pupils are not required to attend church

services but are invited, and ten per cent. attend. Four years ago it was found that 48 per cent. of the church members were traceable to school influences. The reason that more of the families do not attend church is because we have not that intimate relation to the parents which is necessary, and that is because our force is not large enough. The boarding-schools are entirely or largely self-supporting.

Considering the slight expense involved the results are incomparable. An additional force is needed to turn out teachers of the right kind. Sporadic evangelistic campaigns into the regions beyond will not achieve as much as a well planned and executed school system, with a good evangelical basis, vitally related to church life. There should be larger appropriations in the estimates for helping the pupils who cannot pay their own way.

The educational system in Colombia is based on the system of a university without a college. Our secondary school must come into official relation with the university in order to prepare boys for it. This we cannot do, and there is the crux of the whole matter. If our boys were to enter the university they must make their preparatory studies in such a way that their certificates will be of use. Considering our shortage of men and money, I think that a school that would prepare boys for industrial and commercial life, and perhaps with normal work in connection with it, would be better. We would not then be in competition with the government system. One of our men, perfectly competent, applied for a position in the public school but was told that it was out of the question because he was a Protestant.

It is evident that the Protestant educational system is

not satisfactory, and the consensus of opinion seems to be that our educational work should be made to lead up directly to the preparation of Bible women, Christian wives and mothers, and suitable teachers for a system of country schools. A stronger Bible course should be put in the boys' schools at Bogota and Baranquilla, there should be developed a Bible training-school in which could enter graduates of these schools who contemplated becoming evangelists or ordained ministers. With these central institutions and rural schools, wherever possible taught by graduates of the central schools, we should be able to provide for the Protestant children and within the next few years to train up an educated ministry.

V

WOMEN'S WORK

Mrs. A. R. Stark read a paper on this subject, saying in substance:

The influence of women is felt in the family circles and their outside interests center in the church. The women are all Roman Catholics. Their ideas are traditional. They do not read. To question the existing order of things would imperil their soul's salvation. The world of business is a field into which they are at present afraid to enter, but they probably will in a few years. In family life they are affectionate, generous, and quick-witted, inclined to take things lightly. Among the poor the wife is thriftless, extravagant, negligent of the children, and ignorant. Industrial work, teaching how to keep house and take care of the children, would be most helpful. Poor sanitary conditions have much to do with the enormous infant mortality. The wives of the missionaries are frequently welcome into the better circles of society, where they can accomplish much if they will remember to conform to the social customs, when this means a sacrifice of preference and not of principle. The work of visiting in the homes is one of the most effectual in gaining confidence and instilling new ideas. Visiting nurses would do a great deal. If we can give the women a right attitude toward home, its influence on the nation's destiny is beyond the powers of the imagination to depict.

VI

THE FINDINGS OF THE CONFERENCE

1. Colombia and Venezuela have no organized mission board working in them other than that of the Presbyterian Church, U. S. A. The fields are not adequately occupied. (a) In Venezuela there are but two missionary families and one ordained Venezuelan working in Caracas. (b) In Colombia there are six stations (two of these temporarily closed) in strategic centers in the northern and central part of the country. Little or nothing is done for the Indians or for the upper classes.

2. The special difficulties are the bad climate, the unsanitary living conditions even in Bogota, the capital of Colombia, the isolation, the domination of the Roman Catholic Church, which is greater than in many other South American countries, the lack of knowledge and sympathy at home. In consequence it is hard to get missionaries and many have broken down or resigned.

3. The primary need is to build up a national church and leadership. To this end a theological department should be added to the boys' boarding-schools in Caracas, Baranquilla, and Bogota; there should be more advanced Bible courses and a normal department in the girls' boarding-schools; and larger appropriations for evangelistic work. The missionary force should be enlarged so as to provide additional educational and evangelistic force.

4. The Presbyterian Church should again be urged to properly support this work, and if it does not, another board should be asked to assume responsibility for a part of the field.

5. More efficient cooperation must be secured with the Bible societies. The British and Foreign Society and the American Society ought to agree to each become wholly responsible for one of the two countries.

VII

THE SITUATION IN DUTCH GUIANA

By Dr. Paul de Schweinitz

Dutch Guiana, as its name implies, is a colony of Holland, hence the dominant church for the official and white population is the Church of Holland (Dutch Reformed). The Roman Catholic Church is also at work there and carries on some work in the interior among the aborigines, but it plays no prominent rôle. It is of course in opposition to all Protestant missions, but does not figure as in the Spanish-speaking countries, for Lurinam is a distinctly Protestant colony.

The only evangelical church carrying on missionary work in the colony is the Moravian Church. This work was begun in 1738 and hence has a history of more than 177 years. It deals with a great variety of peoples. The mission was begun primarily for the aboriginal Indians and for the Negro slaves. Slavery was abolished about fifty-three years ago. Since the abolition of slavery East Indian coolies have been introduced, and Javanese and Chinese have come in.

The mission is now carried on among the descendants of the former slaves, principally in the capital city of Paramaribo, among the remnants of the aboriginal Indian tribes in the interior, among the Bush Negroes likewise along the rivers in the interior, among the Hindu British East Indian coolies and among the Javanese.

The following languages must be used by the missionaries: Dutch, German, English, Negro-English (a distinct dialect), Hindustani, and Javanese. Of course not all of the missionaries speak all these languages, but most of them must speak at least three. Work in the interior must be carried on by native ministers and evangelists, as white men cannot stand the conditions and can rarely become acclimated. Before native workers were raised up, the cost in the lives of missionaries was excessive. The converts won were certainly bought with a price—at the price of the Savior's life and at the price of the lives of many of his followers.

How many of the Indians and Bush Negroes of the interior are still unreached it is difficult to say, as the regions any distance from the coast are almost impenetrable for white men. The unsuccessful prosecution of the mission among the fierce Bush Negroes (descendants of escaped slaves) years ago brought peace to the colony, which the colonial authorities had been unable to secure by force of arms.

From one point of view the field may be said to be occupied, in so far that the Moravian mission is so organized that it can take care of the field as fast as it can train the men and secure the funds to found new stations and send men to the same. As fast as native workers can be trained, the interior can be worked, and no new society coming in could do this as well or as quickly as the society so long on the ground. But increased income is needed.

There is also great need for developing the work among the immigrant Chinese, Javanese, and Hindus, —the latter coming in largely as contract laborers, though

most of them remain after the expiration of their contracts. These of course present an entirely different problem from that of the work among the Indians and Bush Negroes, for instead of dealing with animism only, —Hinduism, Mohammedism, must be dealt with, in addition to the entirely different language problem.

The force at work in Lurinam according to the latest statistics is: twenty-six ordained foreign missionaries; fifteen unordained foreign missionaries; forty wives; seven unmarried women—a total foreign force, eighty-two. The native leadership consists of eight ordained native ministers, three not yet ordained native ministers, fifty-six native evangelists, who conduct services, one hundred and sixty-three native helpers who assist in a more subordinate capacity, and one hundred and seventy-five native female helpers who assist in a more subordinate capacity. These have charge of thirty-one stations, twenty-three outstations, and thirty-seven preaching places. There are 7,786 communicants, 8,278 baptized adults not yet admitted to the communion, and 1,370 under temporary church discipline. There are fifty-six day-schools, forty-seven Sunday-schools, one theological training-school, and four training-schools for teachers.

BRITISH GUIANA—DEMERARA

The Moravians have been working in Demerara since 1878. This work is carried on exclusively by a native ministry working among the negroes and coolies. There are three ordained native ministers, twelve native evangelists, and ten native male helpers in charge of 1,620 souls.

THE CONFERENCE AT HAVANA, CUBA

February 26-29, 1916

CUBA
Habana
Matanzas
Madruga
Cardenas
Guines
Bolondron
Segura La Grande
Cabarien
Santa Clara
Cienfuegos
Sancti Spiritus
Ciego de Avila
La Gloria
Canfuegay
Puerto Padre
Gibara
Victoria de las Tunas
Banes
Holguin
Bayamo
Manzanillo
Cristo
Santiago
Guantanamo
Pinar del Rio
ISLA DE PINOS
Santa Fe
PINAR DEL RIO
HAVANA
MATANZAS
SANTA CLARA
CAMAGUEY
ORIENTE
ATLANTIC OCEAN
CARIBBEAN SEA
0 15 30
Scale of Miles

THE CONFERENCE AT HAVANA, CUBA

I

BACKGROUND AND SIDELIGHTS

As was stated in the opening session, the purposes of this conference were the same as the purposes of the Panama Congress. One "can never put in any one formula a statement of attitude and purpose that will satisfy all Christian men who are trying to carry the gospel anywhere or to deal with any great moral or spiritual problem. We go into these conferences on precisely the same platform and basis on which our churches exist in the United States and on which our missions in Latin America are planned, on the basis on which they are actually at work now. There are these churches and missions all over the Latin-American field. On what ground are they there? On that very ground we gather to discuss the work. We go into these fields to make the Latin-American peoples realize that we are their friends. We carry the Bible, the gospel of a living Christ, and a free and open school. That is what our missions are for."

As another delegate expressed it, the purposes of the Havana conference were, "to give the Americans and Cubans an opportunity to know each other better; to face

the problems of Christian work on the field; to know the problems of the home base better; to get more thorough information as to Christian work, existing needs, and methods employed in bringing the knowledge of Jesus to the people of Cuba; to discover ways and means for the churches and missionary organizations in the home land; to furnish more men and means for pressing on the work; to understand one another better as fellow workers; to discover the best methods of cooperation; to wait together in prayer for a greater vision with liberty of thought, freedom of expression, sincerity, and honesty of purpose and charity to all."

With these high purposes before them, and inspired with the spirit of the Master, the delegates from the various churches came together. The secretary reported the number of official delegates and visitors, as follows: from outside of Cuba, twenty-seven delegates and five visitors; from Cuba, fifty-four delegates and twenty-four visitors; making a total of eighty-one official delegates and twenty-nine visitors.

The deputation and visitors from Panama arrived on Saturday, February 26. At 10 A. M. they were in conference with the local committee on arrangements and had agreed upon the general program to be followed up to the close of the conference on the following Tuesday night. The officers selected for the conference were: president, the Rev. Charles L. Thompson, D.D., of New York; vice-presidents, the Rev. M. N. McCall, D.D., of Havana, and the Rev. Antonio Mazzorana, of Havana; recording secretary, the Rev. S. A. Neblett, of Matanzas; editorial secretaries, Mr. Harry S. Myers, of New York, and the Rev. A. L. Story, of Santiago de Cuba. The

day sessions were held in the Methodist Episcopal Church and were bilingual. Public meetings in English were held in the evenings in the Baptist Church and in Spanish in the Presbyterian Church. At the first day session Mr. Harry Wade Hicks presented in English, and Mr. S. G. Inman in Spanish, the leading features of the Panama Congress and the general plans that have been outlined for the regional conferences.

President Henry C. King, Bishop Arthur S. Lloyd, Dr. John F. Goucher, and others addressed popular meetings on Sundays and during the evenings while the conference was in session. The Havana press, both English and Spanish, gave generous notice to the conference. All of the delegates from outside of Cuba were the guests of Mr. and Mrs. Frederick Snare. The churches and the citizens of Havana in general did all in their power to make the deputation welcome.

The outcome of the regional conference in Havana was a remarkable demonstration of the growing spirit of cooperation. In the island of Cuba there are some dozen missionary societies doing work. These societies have never cooperated to any large extent in their work. Those preparing for the regional conference had found it very difficult to get replies to their questionnaires and to generate any enthusiasm for the conference. When the deputation arrived from Panama they found that while a representative company had gathered at Havana from different parts of the island and from the different churches, yet there was quite a good deal of misunderstanding, and even suspicion, as to the purposes of the gathering. Many were afraid that there would be an effort to make the conference a legislative as-

sembly, which would take out of the hands of the missions and the churches the determining of the policies of their work. Such delegates soon found out their mistake, however, and as the conference proceeded, the growing enthusiasm for a cooperative effort along the lines of educational, evangelistic, and literary work was most marked. The adoption of the resolution to form a committee on conference in Cuba that should study the ways of closer cooperation among the churches and act as a correspondent with the general committee on cooperation in Latin America, was a substantial achievement. All feel that Cuba is now started in a cooperative direction and that the future would show a better distribution of the forces and a more adequate plan to cope with the urgent problems of many kinds with which the young church is confronted. One of the most important results of the conference was the recommendation, which was later sanctioned by the first meeting of the committee on conference, to employ an especially equipped man to make a thorough survey of the religious and moral situation in the entire island of Cuba in cooperation with the missionaries. At the conclusion of this survey, in February, 1917, it is expected that the representatives of the leading missionary boards doing work in Cuba will assemble at Havana to receive this report and determine the lines of action which are seen as necessary in the light of these investigations.

In some ways Cuba may be called a model mission field. Its 2,000,000 people are open to the gospel in a remarkable way. Very little of the prejudice and subtle opposition which is found in so many other Latin-American fields is felt in Cuba. The government is sym-

pathetic in its attitude, the railroads reach every part of the country, the people are anxious for education and enlightenment. There is generally a friendly feeling toward the foreign missionaries. This all makes the taking of Cuba for Christ a comparatively simple task if the missionary agencies and the churches in the island do well their share. When the island was freed from Spanish rule following the Spanish-American war, some dozen of the strong home missionary boards of the United States opened work there. They did not follow the plan, however, that was carried out by the boards in entering Porto Rico in delimiting the territory and thus providing against denominational overlapping. The results of this mistake have been seen continually as there has been little cooperative effort in the production of literature, in schools, and even in evangelistic work. The regional conference at Havana had, therefore, before it the very important task of practically initiating cooperation among the large number of missionary organizations operating in Cuba.

Summing up the values of the conference at its close, the chairman, Dr. Thompson, said: "There never before was an occasion in Cuba like this. We have had splendid fellowship, and hereafter we can cooperate. Panama was great, but this has been more concrete. We have never had such companionship. Before the Panama Congress some of us feared that some questions would be hard to answer; but now we can separate, knowing that we have found the heart and mind of one another, and it will be a sweet memory. We can do much better together than any of us can do alone."

II

THE REPORT ON SURVEY AND OCCUPATION

By the Rev. S. A. Neblett

The report of the committee on Survey and Occupation was represented by the Rev. S. A. Neblett, who said that it did not represent any extended investigation and so could not be regarded as representative or authoritative. It had been impossible in the time allowed to get replies to the questionnaires sent out. Under these circumstances it seemed best to devote the space which would ordinarily be given to the report to the discussion:

GENERAL DISCUSSION OF THE REPORT

The *Rev. M. N. McCall,* Havana, superintendent of Southern Baptist Missions in Cuba, said: We will all confess that there is need of more intensive work on many of the fields now occupied, but there is need of extensive work also. There are great stretches along some of our main railways of thirty, fifty, and even one hundred miles, where there is no gospel work of any kind, and where no passing message has yet arrived. There are approximately two million, one hundred thousand people on the island. Of these we can safely say that two million have never received an evangelical message of any kind, either written or spoken. So, while we intensify, let us not forget the unevangelized multitudes. To say that there are ten thousand

who hear the gospel regularly in all the evangelical churches of the island combined, would be to make an extravagant statement, for they will, probably, not exceed six thousand. Hence we must reach out to the untouched masses. There has been almost no overlapping. A spirit of Christian courtesy has prevailed among the workers, and there has been practical comity without any formal agreement to that end.

The *Rev. Juan Orts Gonzalez* of the Southern Presbyterian Church from Sagua la Grande, advocated the preaching of the word in accord with the needs of the different classes and Paul's attitude of "being all things to all men" in order to save them. Emphasis must be laid on the preaching of the same gospel to all, and that we should consolidate the work that is already being performed, rather than spread over new and unoccupied fields. He said: "I favor a few centers well developed. The apostles did this in Asia Minor and Europe. I favor itinerant preachers, more simplicity in preaching the gospel and in the life of the preacher, and soundness of heart. We should make the present centers stronger."

José Serra Padrisa of the Northern Baptists, Santiago de Cuba, advocated the organization of our present workers before reaching out into wider fields. He said: "We have too many centers for the best work with our present number of workers. There are too many people who are now listening to the message from mere curiosity. The pastor should mingle more with his people. He should do more pastoral work even if it is necessary to do less preaching."

The *Rev. C. E. Tebbetts* of Richmond, Indiana, secretary of the American Friends Board of Foreign Missions, said that the statistical report submitted by this commission show more stations and more communicants than those reported at Panama. We should arrange so that the statistics of both reports will be the same and be accurate. The task in Cuba is so great that we must not waste any effort. Cuba is now well covered, but we must look to greater efficiency. We must endeavor to have an increase for the kingdom and not for our separate denominations or communicants. If readjustments are needed they must be made. The boards should agree on delimitation of territory to avoid friction and to increase efficiency.

The *Rev. W. L. Burner,* Disciple, of Matanzas, Cuba, said, "There are three classes in Cuba for whom insufficient work is being attempted," and defined these as follows: (1) The colored. As a people we are doing very little for them. I am not certain of the wisdom of mixing white and colored promiscuously in the same congregation. If large numbers are brought in, it becomes very difficult to reach the more substantial whites; however, they too need the gospel, for Christ's blood was shed as freely for them as for their white brothers. (2) Country people. These people are less addicted to vice than the people in the larger towns, and there is a great need that they be reached now, before the contaminations of the city reach them. (3) Workers on sugar plantations. The sugar plantations gather together great groups of people and furnish an unequaled opportunity to present the gospel. There are one hundred and ninety-eight sugar mills in Cuba. Such opportunities should be seized upon and used. In the southern part of the province of Matanzas there is an area about one hundred miles long by thirty miles wide, with only one minister. There are six towns with a population of from one thousand to three thousand each, and eight villages with a population of from five hundred to one thousand each, all in this area with no evangelical work.

The *Rev. L. C. Barnes,* field secretary of the American Baptist Home Mission Society, New York: The statement of need in Cuba which has been made in the commission reported upon by the preceding speakers reminds me of the stretches in the United States where there is no evangelical work for many miles. This is particularly true in Utah. Two and one-half years ago the evangelical denominations of Utah began to study their problems together. They have now organized for co-operative action so that there shall be no competition or even overlapping, and so that there shall be increasingly intelligent occupation of the whole field. Will the Lord forgive us if we neglect the needy and at the same time maintain separate churches within pistol shot? Occupation of the field means not only winning people into a church but also carrying the living, dominating spirit of Christ into every phase of both individual and community life.

The *Rev. A. L. Story,* Northern Baptist, of Santiago de Cuba:

HAVANA CONFERENCE

One word of tremendous weight has been said which might give a wrong impression. I am not in favor of drawing the race line in Cuba. One third of the membership of our churches in our part of the island is colored. I have been in mission work for thirty-five years. We must not confine our work to whites. In Santiago some of our best workers are colored. We preach to all; and some churches would be wrecked if we attempted to separate races.

Mr. J. E. McAfee, secretary of the Board of Home Missions of the Presbyterian Church in the United States of America, New York City: Cuba and Porto Rico are far more fully occupied than any of the rest of Latin America. The gospel should cover every spot. In the rest of Latin America it has only touched the high places. "Thorough" should be the ideal of the Cuban program. We should have the men of Oriente Province come together to study the conditions of that province, and a similar study made of every province in the island, with a thorough survey of the entire field made by the missionaries and the missionary secretaries. An adequate program should be made to reach every community in the island, including the necessary men and money from outside. Could any event be more electric than for us all to draw together, study the entire country and city problem, the children, young men, young women, and older people, and then present to the home churches the need of the whole field, with a program adequate to meet that need?

A. A. Senti, Northern Presbyterian, of Cabaiguan: The Cuban is a son of Spain. We should strengthen the centers that are already established and make them felt in their community. A man walked twenty-one miles to one of our services, secured a portion of the Bible, took it home, read it to his neighbors, and gathered a congregation; then he sent for the missionary to come and organize the church. There should be no distinction between colors and races.

The *Rev. John F. Goucher, D.D.,* of the Board of Foreign Missions, Methodist Episcopal Church, Baltimore, Maryland: Territory should be delimited. The movement toward unity of effort is taking place. The Presbyterians, Congregationalists, and Baptists are looking toward cooperative work. The Methodists of

the United States have turned over to others well-equipped work and have received well-equipped work in exchange, and are now cooperating in two hundred institutions. This leads to economy of administration and efficiency of work. A committee is needed here to sit together, plan how to strengthen the work, and so to occupy the strategic points as to reach out to every point. This will be the best, the most economical, and the most efficient, for the Kingdom. The highest loyalty is to interpret Christianity as loyalty to Christ and not to a mission board. We must have supernationalism in administering our work so that it will be for the Kingdom and not for a society; for the Kingdom and not for a mission board.

The *Rev. O. K. Hopkins,* Southern Methodist, of Santiago de Cuba: We are neglecting the colored people in some sections, although there are some churches composed entirely of colored people, and some are mixed. Our occupation of the country is not systematically done, and therefore some are neglected, although none are systematically neglected. We are working all over the island, but we do not cover it all at once. It is like having just a little honey all over the bottom of a plate. We have centers, and from these we work out toward all the field; but we need a larger force and more money to accomplish the largest and most efficient work possible; and we ought to organize our work as we go and not just preach and then run on to a new field.

The *Rev. S. A. Neblett,* chairman of the commission, closed the discussion: The map of Cuba which hangs before us will, we hope, be completed before the end of the conference by the addition of stars to show every mission station. There is no race question in Cuba. The country people are in our plan and are being partly reached. There are but few stretches fifty miles long that are not occasionally touched.

III

REPORT ON THE CHURCH IN THE FIELD

The commission on the Church in the Field presented no printed report but was represented by the Rev. Juan Orts Gonzalez of the Southern Presbyterian Church, Sagua la Grande, who spoke extemporaneously. He said in part: "The living part of each life is with Christ. We are not members until we are living with Christ. Our spiritual life should be developed by prayer and the reading of the Word, until we develop a tendency to go direct to Christ and not to an intermediary; there can be no strong members until we live on the Word of God. The best pastor is one who knows how to use his members and get them to share responsibility with him. Our religion is in this respect very different from that of the Roman Catholic. There are special difficulties in the way of self-support in Cuba. Some of our people are very poor and they have been grossly oppressed by the priests. They are tired of paying fees. They never pay to the Catholic Church except for a special personal Christian service, such as a special mass, baptism, marriage, burial. They are a generous people and often contribute beyond their means to the objects in which they are interested. The Cuban evangelist and not the foreigner should press the question of self-support. The every-member canvass has often been successful. They should pay what they can in spite of all difficulty."

GENERAL DISCUSSION OF THE REPORT

The *Rev. E. E. Clements,* Southern Methodist, of Havana: The principal work for consideration is self-support. If the church is not an infant it is an invalid. An infant should grow; but if it is an invalid it should be treated as such. One difference is not the lack of liberality but the lack of faith on the part of both missionaries and Cubans. We should unite in attempting to establish self-supporting churches to which each member makes a contribution. We lack faith in a growing Cuban church, and depend too much upon the mission board.

José Ripall, Northern Presbyterian, of Santa Clara: What is known is loved. We ought to make Christ known and loved, and not ourselves; self must be abolished. We should consecrate our members to God,—in money, talent, influence—so that they will give all that they have and are. Cubans are generous, but many of them are poor. The wealthy should help to educate the others. I would advocate tithing.

H. B. Bardwell, Methodist, of Candler College, Puentes Grandes: We need to guard against one danger in pastoral visitation. There are many homes in which it would not do for a minister to call during the absence of the father or husband. We need women as pastors' assistants or deaconesses, who will do this type of calling. The Cubans are liberal, but they are apt to promise more than they can pay. Every candidate for church membership ought to be instructed on Christian giving.

Pedro Deulofeu, Northern Baptist, of San Luis: The churches ought to be encouraged in self-support, but there are difficulties in the way: first, the mission boards have usually been deemed wealthy and able to undertake the support of the Cuban church; second, Roman Catholics have gone to the extreme. Ministers ought to set an example in giving.

A. A. Senti, Northern Presbyterian, of Cabaiguan: I have worked four years in educational lines. There are few Cubans who do not give. Many pastors seem to be afraid to educate their people in giving. The people are poor, but generous, and often promise more than they are able to do. We should educate them to give systematically and regularly what they can,

whether it is two cents a month or twenty cents. We must improve our systems. Our schools do not meet the requirements. Women are necessary in the work.

The *Rev. Antonio Mazzorana,* Northern Presbyterian, of Havana: It is not only a necessity but a duty to teach self-support and to reach it as soon as possible, although this must be done gradually because the Cubans are not accustomed to give. Before 1898 the Cubans paid taxes, a part of which went to support the Roman Catholic Church.

The *Rev. R. L. Wharton,* Southern Presbyterian, of Caibarien: The Cubans should support their own work, and this can be done by developing the life. Many people are persecuted because they go to church. Some are invited to the theater, many are laughed at, and are asked about the book under the arm or the button that they wear. They struggle against odds and difficulties. We can accomplish self-support by having a proper environment. A plant cannot grow unless it have proper soil, water, and light, and proper work of cultivation on our part. We must get the members of the Cuban churches to work. There is opportunity for the young people. We should have them in our homes and take part in their sports.

Pedro Duarte, Northern Presbyterian, of Alquizar: The people from the United States are learning in this conference in a few minutes what we have been years in learning. I want to say that only a little has yet been done in Pinar del Rio, which is the darkest province of Cuba. Havana is the most intellectual. We ought to insist upon an offering made by the people. In some places if we insisted on a large offering we should either have to close the chapel or have few there. I believe the island should be divided into three departments or districts under the special supervision of a committee.

Francisco Sabas, Northern Baptist, of Manzanillo: We have heard of many difficulties this afternoon, and in eight months' work I have found enough. An American came to one of our communities and said that he would give Bible lessons free. In the course of one of his lessons he said that it was a sin to receive money in Christian service, and one of the Cuban women in the Bible class quoted the Scripture which she had learned, and confounded him. We need a revival of giving. We can

solve the difficulties of self-support by giving ourselves seriously to the question of real self-support. Self-support will come, but it will take time.

Richard J. Parker, Methodist, of Cienfuegos: We read in the Bible that "it is more blessed to give than to receive," but in God's economy it is impossible to give without receiving. Shall we deny to the very poor in our churches the privilege of giving, and thus deprive them of the blessing which attends it? This would not only handicap the church in her work, but would be disastrous to the spiritual life of the members. Let us teach them the Scriptural way of giving "as God hath prospered" them. He will bless the gift and supply the needs, both temporal and spiritual, of the giver. We should teach those who are being received as members that they are expected to contribute systematically, and we should tell them what is done with all the money. They have been accustomed to contribute to so-called Christian work before they became Protestants, but God only knows what became of the money. They have a right to know, and they will then feel that they have a real part in the work.

Francisco Castro, Northern Presbyterian, of Havana: We are all agreed on self-support. It must not be forced too soon. It may take forty years. Fruit grows on an old tree, not on a young one, and our riches will come later. I went to a hospital to call on a friend and was denied entrance; but, as I knew that the Roman Catholic priest had been there, I demanded entrance as a citizen and received it; which shows that in some respects the Roman Catholics are more tyrannical than they were.

Maximino Montel, Northern Baptist, of Baracoa: I am more optimistic than the last speaker. It will not take forty years, even if it takes a long time. I know two ex-missionaries who are supported by the people. I know of two churches that are raising money to erect a new building. The pastor should go before his flock in making an offer; and if the pastors and workers will give an example, much can be accomplished.

J. G. Hernandez, Northern Presbyterian, of Puerto Esperanza: I am from the West, and the province of Pinar del Rio is very different from the province of Oriente. Many of our people have emigrated to Oriente, and the government

has paid their transportation. This is because it is impossible to sell the tobacco which our province grows; and there it is not practicable to have self-support. The ministers do give, and ought to give. Illustrations of self-support given from Korea do not have any weight, as that is so far away.

The *Rev. B. O. Hill,* Methodist, of Camagüey: Taking issue with a previous speaker, I do not believe that we often need to urge members of our Cuban churches to give less. If we talk poverty, they will feel poorer than they are. We need to put the King's business on its proper basis. Let us call attention to the colossal sums spent in commercial and industrial enterprises, and then press upon their consciences the fact that the poorest among them spends more every week in small luxuries, useless habits, and indulgence, than he dedicates to the greatest of all enterprises in heaven and earth.

Mrs. A. Ellen W. Pain, Friend, of Santa Cruz del Norte: There are six things that a woman can do better than a man, in connection with church work: (1) She can go to a home and talk with the women; but a man should not do this unless the men of the household are at home; (2) She can hold mothers' meetings; (3) She can hold girls' meetings; (4) She can hold children's meetings; (5) She can hold cottage prayer-meetings; (6) She can hold Bible classes.

The *Rev. P. L. Wharton,* Southern Presbyterian, of Caibarien: Unless there is growth in the individual there can be no growth in the church. Neither can there be any growth in the contributions of the members unless there is a personal, spiritual growth. If the Cubans are liberal we must either lead them to a position of self-support, or be blamed. There are many difficulties in the way. One is the poverty of the people. A five-dollar contribution in Pinar del Rio may mean as large a contribution as fifty dollars in Oriente so far as the principle of giving is concerned. But of course the amount of the gift should always be proportionate to the ability. But most of all the difficulty is in ourselves. We imagine that we cannot do anything that the Roman Catholic Church has not previously done. The people have a thousand times as much confidence in us as they have had in the Roman Catholic Church. We cannot drive them, but by patience and love and kindness we can lead them.

IV

REPORT ON EDUCATION

By the Rev. C. G. McClean

The report of the committee on Education was presented by the chairman, Rev. C. G. McClean, a Friend, of Holquin. The discussion suggests the principal features of this report.

GENERAL DISCUSSION OF THE REPORT

The *Rev. J. Milton Greene,* Northern Presbyterian, of Havana: The committee will excuse me if I say that the report is lacking in the respect that it fails to set forth the methods of the Roman Catholic Church, whereby every effort made by us to establish evangelical schools is met by the establishment on their part of one or more parochial schools with the purpose of retaining in their power the education of the coming generation, and so perpetuating their influence. It is notorious that the various projects introduced into our national congress for the establishment of normal schools, have been pigeonholed by the influence of the bishops and clergy. I have this from the highest authority. It is also well known that nearly all the local boards of education are controlled by the priests, who exercise a determining influence over the curriculum and the teachers, so that many of the public schools are in effect parochial. And instances abound in which the public school teachers dissuade the children from attendance upon our Sabbath-schools and

other services. Six months have passed since a normal college was voted by congress, but it has not yet been organized by the appointment of a faculty.

Mr. H. S. Myers of New York asked concerning the national plan of education for the island, and the question was answered as follows:

Prof. H. B. Bardwell, Methodist, of Candler College, Puentes Grandes: There is a cabinet official known as the Secretary of Public Instruction and Belles Lettres, with an office in Havana. There is a superintendent of education in each province and another one in each municipality. There is a board of education for each province and municipality, and a national university in Havana which grants doctors' degrees and is composed of technical college and university courses. The school system is graded more or less accurately from the primary schools to the universities. The ordinary high school course is five years in length and grants the bachelor's degree. Most of the work is done on the lecture basis, and there is such a school in each province. The youngest pupil in a school of this kind would be thirteen. No records of attendance are kept, but passing marks are granted to those who are present at the examination and pass. Below the high school there are, in some places, kindergartens; then three years, primary; two years, grammar. There are a few provincial agricultural schools. Thirteen boys are in an agricultural school for the province of Havana.

The *Rev. A. L. Story,* Northern Baptist, of Santiago: While agreeing with Dr. Greene concerning the Roman Catholic influence and the system of education on the island, I want to state that the superintendent of public instruction for the Oriente Province is a Cuban Baptist, and his influence is for a liberalization of school systems. We also have in Oriente about twenty Christian teachers in government schools who are exerting a healthful influence in their schools, and others who, though not out-and-out members of evangelical churches, are in sympathy with us and cooperate with us. And we are certain that the Roman Catholic element has no influence over these teachers. Concerning the institutes and their relations with other schools, I may say that any schools outside of Santiago

city can be incorporated in the Santiago Institute, but steps are being taken to prevent the incorporation of more than one school of each denomination in the Institute. The pupils of other schools of any denomination, who wish to go up for their examinations to the Institute, will have to do it through the school or college of that denomination that has been incorporated. With the Roman Catholic Church the Jesuit College is the one incorporated. This is some evidence that the foremost men in Cuba are dissatisfied with the Roman Catholic control of education. A deplorable condition in many of our private schools is the lack of contact between the teachers and the scholars. Another deficiency is the lack of religious instruction and the use of the Bible in our so-called "mission schools." And may I add that one of the great perils in our mission schools is the employment of non-Christian teachers.

Prof. H. B. Bardwell, Methodist, of Candler College, Puentes Grandes: The primary aim of a mission school should be evangelistic. Boys and girls are friendly to the evangelical churches throughout their entire life, even when they do not unite with the evangelical church. The mission school makes men fit for service in the community. We should raise the standards of education in order that we may influence other schools to improve. The standard text-book on ethics on the island was written by Dr. Varona, and it has no section in it on the subject of duty to God. No mention is made of such duties; but its ethics as between men is standard, and a man's highest duty is to himself. Three things would help education on this island: (a) Coordination and cooperation in the establishment of new schools. (b) Cooperation in entering new territory. (c) We should have no higher educational system than we have at present without cooperation and union.

A. A. Senti, Northern Presbyterian, of Cabaiguan: I have been working four years in education work. We have formed an association of the evangelical teachers to consider questions of curriculum, equipment, books, buildings. Our ideal is conversion, but we must give the principles of morality. We need an industrial school to teach the people to work and to be economical. We need consecrated teachers who will take real interest in the work and give their lives to it.

Miss Mabel Young, Northern Baptist, preceptress of the girls' school at Cristo: Ours is a boarding-school; the pupils are with us twenty-four hours a day, seven days in the week. We endeavor to have home life. Grace is said at each meal. The Bible is read each night. The Sunday-school and Christian Endeavor are attended by practically all. We have girls' and boys' classes; and there ought to be a similar Christian school in each province, and only one in each province if coeducational; if not coeducational, one for each sex.

The *Rev. Ed. F. Cook,* of Nashville, Tennessee: We need a clear conception of the responsibility. What is our educational aim? This should be definite in terms of the Latin-American field. In Latin America, as I understand it, there are no worthy ideals of education. There is little or no honest work in most of the Latin-American institutions. Some of the equipment is good, but the work in the main is superficial. Men may buy or cheat their way through to graduation. The church must set a high standard. We must prepare our mission schools to meet the educational and religious need of the people of Cuba.

The *Rev. B. O. Hill,* Methodist, director of Pinson College, Camagüey: The teacher reproduces himself in his pupils to the measure of his influence,—unconsciously but surely. We who are engaged in Christian education are called upon to interpret Christ to our scholars in terms of our living, that we may reproduce God in them. "Let us make man in our image" is a word to us from on high. We are cooperating with God to make men. Religious teaching should not be forced or overdone, but made effective by tact and judgment. Boarding pupils in our schools may properly be required to attend Sunday-school, but other services should be optional. Credits in the school course may be given for attendance upon Sunday-school.

Mrs. A. Ellen W. Pain, Friend, of Santa Cruz del Norte: We have had good success in tent work, leading to the conversion of many, and interesting some in education. Sunday-schools have been established following our tent services, and in one place they would not let the tent be taken down until after the chapel was built.

The *Rev. G. W. Muckley,* secretary Board of Church Extension, Disciples of Christ, Kansas City, Missouri: I desire

to urge the creation of agricultural and industrial schools. I speak, not for the purpose of telling how these schools should be organized, but to urge the creation of them. Some of you doubtless are acquainted with the fact that the Disciples of Christ in the United States are engaged just now in the great enterprise of the Men and Millions Movement which has three objectives: (a) The raising up of one thousand young men and women to do work in the mission fields at home and abroad; (b) The raising of $6,300,000 for educational, benevolent, and missionary work; $3,500,000 is to go for education; (c) To put the every-member canvass into every one of the churches, that we may properly man this equipment and have regular and increased maintenance of all our work. When the Men and Millions team had a meeting of business men in Chicago, one of the business men came to a member of the team afterwards and said: "There is one criticism on your teamwork, and that is, you are implying all the time that no man can do special Christian work unless he becomes a missionary or preacher. I believe that consecrated laymen can do much for the Kingdom in a quiet, persistent way, in the service which they render in the communities where they live." When John Silliman graduated from Princeton University he went quietly to Saltillo, Mexico. He went, not to exploit Mexicans and Mexico, but to exploit Christ. He studied the soil of that community and began to raise crops. He studied agriculture and horticulture. Everything he learned he taught the Mexicans. He preached in the Union Church when there was no minister. He visited the sick. He conducted funerals. For miles and miles around he helped the Mexicans to improve their conditions, and they loved him and wanted that which made him kind and helpful. They found it was Christ who made him what he was, and they accepted Him. John Silliman was greater than a king or a president. I would go far to see him. It was perfectly natural that when President Wilson wanted a man to represent the kindly thought of the United States toward Mexicans, he should select John Silliman, an American who was perfectly trusted by the Mexicans. He, therefore, placed Mr. Silliman with Carranza as the representative of the United States Government to interpret our thought and wishes for Mexico. Enough consecrated business

men like John Silliman could save Latin America by practical helpfulness by beginning at the foundations of society. The trouble has been that Americans have gone into Latin America to exploit the country and the people and to make money without being helpful to those they employ and use. Christian forces must very carefully correct this error of business men.

Mrs. Katherine S. Westfall, secretary of the American Baptist Woman's Home Mission Society, Chicago, Illinois: It has been demonstrated that primary schools are quite essential to successful work in Cuba. Such schools are needed for the children of the Christian parents belonging to the churches or missions and are also most helpful in securing an entrance to the better-class homes which the pastor or even a woman missionary finds it difficult to approach. Wherever it is possible, a foreign teacher with a missionary, who will visit in the homes, is the best arrangement, since, if a school is large, it is impossible for the teacher to do the necessary visiting and correlate the work of the day-school with that of the mission and services on Sunday. Coeducational schools should be established in the higher departments as far as possible. We cannot begin too early to train the boys and young men to have the proper respect for the womanhood of Cuba. This training has not been given in their homes, and is essential in preparing young men and young women to be leaders of their people. Most of the young women training in the higher schools are to go out as leaders and to establish Christian homes; and only as the young men are taught reverence and respect for womanhood in the school will these homes be of the highest type.

Mr. M. C. Allaben, Northern Presbyterian, of New York, superintendent of schools of the Presbyterian Woman's Board of Home Missions: We desire efficiency in all the good we can do. We must cut out all the overhead expenses that we possibly can, by uniting in all educational work for each province for the high school. Our board is ready to cooperate, because the task cannot adequately be done by any one denomination. Therefore we must get together in normal, industrial teacher-training in order to minimize the expense; and we ought to have an institution with the minimum requirement for a college in the United States, that is $300,000 endowment, and $200,000

in building. Even a superficial examination of conditions clearly indicates that no provision has been made by the Cuban government for the adequate training of public school teachers. The contrast with Porto Rico in this respect is most marked. In fact, to obtain an adequate appreciation of the difference, one ought to visit Porto Rico and Cuba together. On the former island there is one of the most thoroughly modern and efficient public school systems that has ever been installed under the United States flag. I think that I do not go too far when I say that in Cuba there is a stagnation as far as public school sentiment is concerned. I am informed that conditions are better in some provinces than in others, as might easily be imagined; but the one, clear, unmistakable fact which stands out is that the great educational need of Cuba is a modern, well-equipped, efficiently conducted, normal school of such a character as to command the attention of the nation at large. One most important result of the establishment of such an institution would be the revelation to the people of Cuba of the fact that there are really no substantial differences between our various Protestant denominations, and that we are all united on the essentials. The value to the work of evangelization in Cuba, of creating such an impression can hardly be overestimated.

The *Rev. C. E. Tebbetts,* secretary of the American Friends Board of Foreign Missions, Richmond, Indiana: A concerted impact is always best. In the theological training of ministers and workers there is a general movement toward cooperation. In Canada they found it possible for four denominations to unite in theological education in Montreal. Similar movements are being made at Vancouver and Winnipeg. In China and other mission fields, the movement is in the same direction. Our boards stands for cooperation in all departments of the work. In our educational work we are now waiting to know what Cuba will do. Our primary schools are well established. We wish to know what system of secondary schools may be needed in Cuba, before we go on with our further plans.

Miss Mabel Head, secretary of the Methodist Episcopal Church, South, Nashville, Tennessee: We need an educational committee as a part of the Cuban committee on cooperation to make a special study of the educational needs of the island; to

determine the number of higher schools needed, and their location. The Christian schools should be model schools for the island. Their standards should be high, but they should be adapted to local needs. The model school system should include normal training, kindergarten training, a college at some future time, all with proper equipment and adequate faculty. There must be established a central committee of control at home as well as on the field.

Mr. J. E. McAfee, secretary of the Board of Home Missions of the Presbyterian Church in the U. S. A., New York: The first demand is for highly trained and efficient leadership. The second demand is that these leaders shall be trained on Cuban soil. There are several models that might be adopted. We may have a denominational house at the state university. But if the school is to make a positive contribution to religion and education it will probably be necessary, at least for a time, to segregate it from state schools. Young leaders must be charged with constructive ideals, in a competent and well-equipped institution.

The *Rev. John F. Goucher,* Northern Methodist, of Baltimore, Maryland: When Abraham sent his servant for a wife for Isaac, the servant came back sooner then he was expected and gave as the reason that he was in the way and the Lord led. I want to say ten things concerning education: (1) There must be a clear objective. This is the preparation for leadership and intelligent membership, a patriotic citizenship, and an example to challenge the government to better effort. (2) There must be an educational program that will eliminate waste and conserve the possessions. That is, it must bear much fruit. (3) There must be an organized system covering all the ranges of education. It is evident that some educational schools were named by Paul, for they are certainly "the evidence of things unseen." We need twelve boarding-schools, one for boys and one for girls, in each of the six provinces. We need a college with normal, theological, arts, industrial, and agricultural courses. (4) We need teachers called of God as distinctly as ministers, who shall be consecrated, capable, trained. It is a sad thing to have men who are trained to teach spend their time practising medicine. We would rather have one practise medicine on us

who was trained to practise medicine. (5) There must be an adequate physical equipment. (6) The first essential is students. We must begin at the bottom, in our primary schools. Less than one in two hundred in Cuba go to college, and in this proportion at the present time there are not enough people prepared for college to have a college. (7) Our schools must be standardized. (8) Our system must be articulated. (9) There must be adequate supervision. There should be a secretary of education for the island. One good, first-class school, easily the best of its kind, is better for Cuba than a dozen poor ones. The greatest waste in missionary administration is in money that is not spent in adequate supervision. (10) We need a young educational committee or board for this system.

V

REPORT ON COOPERATION AND UNITY

By the Rev. E. E. Clements

The report of the commission on Cooperation and Unity was presented by the chairman, the Rev. E. E. Clements, Southern Methodist, Havana, who said in part: "I wish to express my approval of having a frank discussion upon this theme. I believe in the importance of cooperation, and yet there is a diversity of administration which seems to make it impossible to secure organic union. I do not believe that it is a sin to have denominational differences. We do not desire any legislation or rules, but desire to make sentiment. We should come, frankly recognizing our differences. There is more friction inside the denominations than between them. There is little or no overcrowding. The field could be more than occupied by a slight redistribution. In administration no attempt has been made to secure uniformity. We have had some cooperation in special meetings. We need cooperation in literature and education, under the direction of a committee that should be wholly advisory. Many people have been indifferent and some even hostile to this conference because they feared it would attempt legislation."

GENERAL DISCUSSION OF THE REPORT

Mr. Harry Wade Hicks, Missionary Education Movement, New York City: The character of the message of Christianity, the method of expressing that message, and cooperation among Christians in the efforts involved in reaching the peoples of Latin America,—these are subjects worthy of the most intelligent and purposeful consideration of which we in this conference are capable. It is plain that the promotion of the spirit of unity involves a willingness to work together in tasks calling for cooperative effort. There are certain ideals that must be held firmly by all who advocate practical cooperation in Christian work in Cuba or any other field. Experience shows that where these ideals are in control, resulting action is, the world over, devoid of those features that cause fear and hesitation among Christian leaders when the subject of cooperation and the promotion of unity is under discussion. If, in this conference, we can understand the conditions upon which united effort is possible and desirable; and if, appreciating these conditions, we are honest in our conviction that the work we are in Cuba to do merits our full strength and devotion, is it not reasonable to expect immediate results from the discussion upon which we are now entering? The cooperation that in other fields of Christian work has proven beneficial and worthy of emulation has first of all been voluntary. Compulsion other than that arising from a knowledge of need and the desire and purpose to meet the need, will not result in fruitful cooperation, or the growth of the spirit of unity. Kindliness and frankness of speech are essential. There must be conclusive evidence concerning the conditions of need and the relationships between the churches and their leaders. An accurate survey of the entire field of Christian effort in Cuba is presumably essential, if the possibilities of cooperation between the forces occupying the island are to be understood. Cooperation involves generosity of thought and action as a rule of consultation. It calls for the application, among individuals and missions alike, of the golden rule. Such cooperation involves a spirit of willingness to concede points for the larger, common good. It calls for charity and patience

and determination to understand when differences of judgment appear. Cooperation leads to greater efficiency. It creates greater opportunity and brings power to utilize it. Furthermore, cooperation, in order to be effective, should be a matter of growth. It should be evolutionary, not revolutionary; it should proceed from the point of present agreement to larger endeavor in the light of experience, supported by close fellowship in prayer and practical planning. The spiritual compensation of cooperative Christian work along lines in which there is hearty agreement is a sufficient proof of the desirability of making provision for simple, regular means of consultation between representatives of missions working continuously in the same field. Provision by the mission boards for such consultation should, wherever possible, be made through appropriations and general policies adopted, the execution of which is referred to the missions. In view of the number of highly developed forces of opposition to evangelical Christianity in such a field as Cuba, the forces of which we are a part must be united in fellowship and planning, as we are united already in the fundamentals of our faith. Such cooperation as that here described tends directly to strengthen for its own task every denomination and group of workers, while it guarantees both a powerful united effort on those few lines of first agreement and a multiplying program of cooperative effect as years pass.

The *Rev. M. N. McCall,* Southern Baptist, Havana: I understand that there are to be no hard feelings if some of us refuse to cooperate. The causes that existed to divide us into different groups in the past must have been real causes or we cannot justify our existence. Each denomination should be able to justify its existence by its emphasis of some truth which others have neglected, and cooperation may somewhere come in conflict with personal convictions and principles. Wherever it can exist without such sacrifice it is highly desirable. There seem to me to be three difficulties: (a) One is back at home, for the denominations in the United States are not cooperating and we cannot expect to go in advance of them. (b) Another is with the missionaries themselves, for they have brought along the differences which exist at the home base. However, as they get together more, they respect each other more. (c) Another

is with the native Christians. They have not the powers of discrimination that older Christians might have, and their sense of loyalty to Christ may be so intimately entwined with their sense of denominational loyalty, that they cannot be separated without doing violence to their faith.

The *Rev. S. G. Inman,* Secretary, Committee on Cooperation in Latin America, New York City: I wish to speak as a missionary, not as a secretary. A new day has dawned for missions and missionaries. We have heard of the reports of the splendid conferences in China, Japan, India, and of the conferences at home; but some of us have felt that no one cared for Latin America. Never again can a missionary secretary travel twenty-thousand miles representing missions, making visits in the Orient and to the Near East and Africa, and then omit Latin America from consideration in missionary circles. When I went to Mexico as a young missionary I asked advice, and there was no one to help me. I asked how to learn the language, and all disagreed. I asked where I should branch out; all disagreed. If we wanted literature we could get it in a dozen different places—if we knew them. We want a clearing-house that will help us, and the only way to get it is to *work together.*

Mr. J. E. McAfee, Secretary of the Board of Home Missions of the Presbyterian Church in the United States, New York City: There is no earthly or heavenly reason why we should get together unless there *is* some reason. God did not make us all alike. He grows one thousand leaves on the same tree. No two are alike, and yet every leaf on that tree is for the same task. By the common functioning of all they maintain the life of the tree. If there is no common task in Cuba there is no reason why we should get together. In union there is strength; but if there is no demand for strength there is no need of union. But here is this island (pointing to the map); is it large enough to bring us to work together? The thing which is bringing the religious forces in the United States together is the consciousness of a great, thrilling task. This task is found among social community interests and it demands the utmost strength which all can muster. Cuba has a population of about two millions. Is our task to reach each one,—one by one,—and attempt to transplant them from their present religious con-

dition to another? Though transplanted, they could not thrive in an uncongenial or hostile atmosphere. We need to push into the great centers. We need a literature that will help to create an evangelical consciousness. Economic conditions must be created to make possible a better living for individuals. Look at just one social evil,—gambling. This will never be corrected until some force creates public sentiment, and this can be done only by persistent education. We never adequately cultivate the field by isolated efforts in isolated centers. The last statement of the report is sufficient. Only create a Home Mission Council, and the rest will follow. Bring together men and women who will prayerfully and bravely face the facts and realize the tug of a great task.

The *Rev. Ed. F. Cook* of Nashville, Tennessee: We have come to an hour of supreme congratulation because we are coming to a common view-point in regard to cooperation in mission work. The report we are considering does not suggest organic union, but efficiency and economy through cooperation in effort and unity of spirit. We have come to see that well-directed cooperation of forces results in economy and efficiency. When the task is well defined and the cooperation intelligent and well directed, larger results are certain and more satisfactory. I think we are ready to consider cooperation in the preparation and publication of Christian literature and in the publication of a church paper. We need also to consider the feasibility of establishing a center of education in Christian education. We need to consider concert of action and union in effort in an evangelistic campaign in Cuba. Is it not possible also for us to come to an agreement concerning policies of self-support so that there may be united effort and consequently better results?

The *Rev. Sylvester Jones* of Gibara, Friend: We should make a survey of the forces that work in our field, as a deep sentiment will be manifested for cooperation when it is known that we are cooperating. There have been two defects in the plan followed on the island heretofore, known as the Agreement of 1902: (a) By this plan we have generally avoided conflicts in occupation, but our policy has been one of "Hands Off!" not "Hands Together!" (b) We have provided for superficial occupation but not for adequate territorial responsibility. Each

communion has gone where it pleased, but it has not felt responsibility. The National Sunday School Association has been a very important factor in cooperative effort. Its greatest work has been to get us together in an important task. The task is great. We need to get together, and the path will be pointed out in which to advance.

The *Rev. Antonio Mazzorana*, Northern Presbyterian, of Havana: When I heard Mr. McAfee I recognized the necessity of the great task. We have come here to discuss how to preach the gospel and to preach it in the most effective way. We must unite our forces; and persuasion must be a powerful instrument for evangelization. Every church has appeared to those on the outside to have a God of its own. It is said that union is impossible because of reasons of secondary nature. We ought to enthrone Christ, not to enthrone a denomination. We are Christians. It is time for us in Cuba to put aside the secondary distinctions which seem to divide us.

The *Rev. Juan Orts Gonzalez*, Southern Presbyterian Church, of Sagua la Grande: I am a Presbyterian and am pleased with my church, but I have a high regard for the people of other communions. They are in a way of life as much as I am. Cooperation is not complication, but we have a fine opportunity to cooperate, in literature and education. I once preached the gospel to Spanish-speaking people in Texas, and I never found the place to put in "predestination." In my campaign there some people said they wanted to be Baptists; some said they wanted to be Episcopalians; and I told them to go home and join the church of their choice. We can preach Christ without speaking of our denominational differences. We can also educate our boys and girls without making denominational distinctions. In a theological seminary in Cuba one week would be enough to teach our denominational differences. We would not have to compromise anything. The gospel is handicapped in Cuba because of our denominational divisions. The Roman Catholics magnify our divisions. The Cuban church and the Cuban ministry are in favor of cooperation. They are not accustomed to divisions in the church. If the boards at home will cooperate the Cuban churches will cooperate even more.

The *Rev. S. A. Neblett,* Methodist, of Matanzas: There is nothing in the theory of cooperation of value except as it is experienced and practised. I have been in Cuba thirteen and a half years. I will ally myself with any cooperative movement that will leave my conscience free. The American Bible Society and the National Sunday School Association have been points of contact between our missions. We can cooperate in evangelistic work. The pastors of Matanzas united in a three to four weeks' evangelistic campaign. It was a task of the different churches; it stimulated zeal; and there were excellent results. In Cardenas we had splendid union services during the week of prayer. This was continued for two years. The cooperative spirit was fine, and it met the criticism of the Roman Catholic Church and showed that we are not as much divided as it is. The pastors of cities where I have labored frequently exchanged pulpits. We have united in the Sunday-school Teachers' Manual already mentioned by Mr. Story. We are publishing some Sunday-school literature which we believe contains nothing that could not be used by any other communion, and we would be glad to have approval of the effort. I am not in favor of cooperation that is legislative, but of cooperation that is advisory. We should get together and work together whenever we have two or more churches in any one place.

The *Rt. Rev. H. R. Hulse,* Episcopal Bishop, of Cuba: There was a town in western New York where, whenever there was a funeral, it was customary for the neighbors all to go to the cemetery, and then they attempted to say some good thing about the dead. It is related that, on one occasion, when one of the worst men in the community had died and they had gathered around his grave, and it was time for some one to make a favorable comment, one man expressed himself as follows: "I hope he is where we expect he ain't." Some time I hope that we shall get together for real cooperation and unity. I am not in Cuba primarily to establish the Protestant Episcopal Church; neither am I here primarily to get members for the Protestant Episcopal Church; but I am here primarily to make Christ's will supreme. I believe that the church is the most important force in making Christ's will supreme; but my prime object is the kingdom of God. I am glad to cooperate with every agency

having that end in view, and hope that some day we can all work together more freely than at the present time, and that some time we may have one Cuban church. There are three ways in which I think we can cooperate at the present time: (a) We should foster the spirit of cooperation and unity. We might have a committee for Cuba to advise and talk over the unoccupied field. We should define "occupation." Surely a field is not occupied when it is visited only once a month. In this condition it is surely open for any one else who will really occupy it. (b) We should cooperate in literature, including a Cuban evangelical paper. (c) We need one great college with several high schools, with possibly a denominational hall for each communion of Christians at the college, with a minister in charge.

José Serra Padrisa, Northern Baptist, of Santiago de Cuba: Those who protested against the Roman Church in the Middle Ages were unable to separate themselves from their preconceived ideas. The Roman Church fixed its idea on the *external;* the Protestant, on the *internal.* We should not cause a scandal by our divisions; and when we hear a brother Christian pray, we must not say: "Yes, he prays, but he lacks one thing: he is not a member of our church." In the eyes of Roman Catholics, divisions are a sign of difference.

The *Rev. Charles L. Thompson, D.D.,* of the Board of Home Missions of the Presbyterian Church in the United States of America: Now and here is the crucial time. It was not at Panama. The Congress there gave us a view of the entire field, but twenty republics are too large to be considered at any one gathering. The regional conferences were designed to secure working plans by which the general principles announced and attitudes taken in the Congress at Panama could be made locally effective. The supreme thing for us now and here is to get together on plans whereby the principle of cooperation already agreed upon may be most effectively applied to conditions in Cuba. This can be done only by somewhat sinking our denominationalism and holding first things to be first. Those first things are the harvest of the Kingdom. I remember on western prairies in the early spring little could be seen but fences—barbed-wire fences sometimes—between the farms. But

in the golden light of September, when the corn was ten feet high, the fences were out of sight. They were still there—wire fences too—but they were no longer regarded. Far away to the horizon the golden sheen of the harvest was spread out. So here in Cuba. We may keep our denominational fences, but when the fruitage of our endeavors comes our fences will no longer be visible. I hope we shall have no benediction at this conference until we come to some organization that will project real cooperation and Christian unity on this beautiful island.

Rev. E. E. Clements, Southern Methodist, of Havana: We need evangelistic cooperation in Cuba. It would be a help in securing this: (a) If we should omit our divisions from our preaching and not preach to the people concerning our denominational distinctions. (b) If we should so love one another that we will work together to establish the kingdom of God. There are some who are willing to do away with particular names; but there are others who are afraid that if we do, some one else will get the result of our work. We should ask God to forgive our selfishness.

VI

THE FINDINGS OF THE CONFERENCE

Whereas the spirit of Christian fellowship and the discussions of this regional conference in Cuba have enriched our spiritual life and strengthened us for our tasks as we are about to return to our respective fields of labor, and

Whereas the continuance of the discussions through some simple form of committee organization will accomplish still further good for each group of workers represented in this conference, and

Whereas the Congress on Christian Work in Latin America recently convened in Panama without dissenting vote continued the existence of the committee on cooperation in Latin America, enlarged its membership to include one from each body sending and maintaining workers in Latin America, adopted and already has largely provided an ample budget for the support of the work of the committee its first year, elected an executive officer to carry forward its work, and invited each country or group of countries to join in the further study of the Christian work needed to be done in Latin America by the appointment within their respective territories of advisory or consulting committees of Latin-American and foreign workers,

Resolved, that this regional conference in Cuba, con-

vened in connection with the Congress on Christian Work in Latin America, should take action to secure for the Christian work and workers in Cuba such touch with the committee on cooperation as may be desired by the workers in Cuba, and

Resolved, that in order to establish and maintain this voluntary and helpful relationship it approves the organization of a committee of conference in Cuba, representing unofficially the Christian work and workers in Cuba, this committee to have consultative powers only, except as any plans discussed by the committee shall have been approved by the mission boards sending and maintaining workers in Cuba, and except as these boards request the committee of conference in Cuba to assist them in any specific work in their behalf, and

Resolved, that to the end that plans for common work hereby suggested may become effective, we recommend to the committee so to be appointed that the following definite lines of study be considered:

1. A thorough survey of the island, that there may be complete occupation of its territory.

2. The matter of literature, in the hope that literature for common use may thus be more economically and efficiently given to all the people.

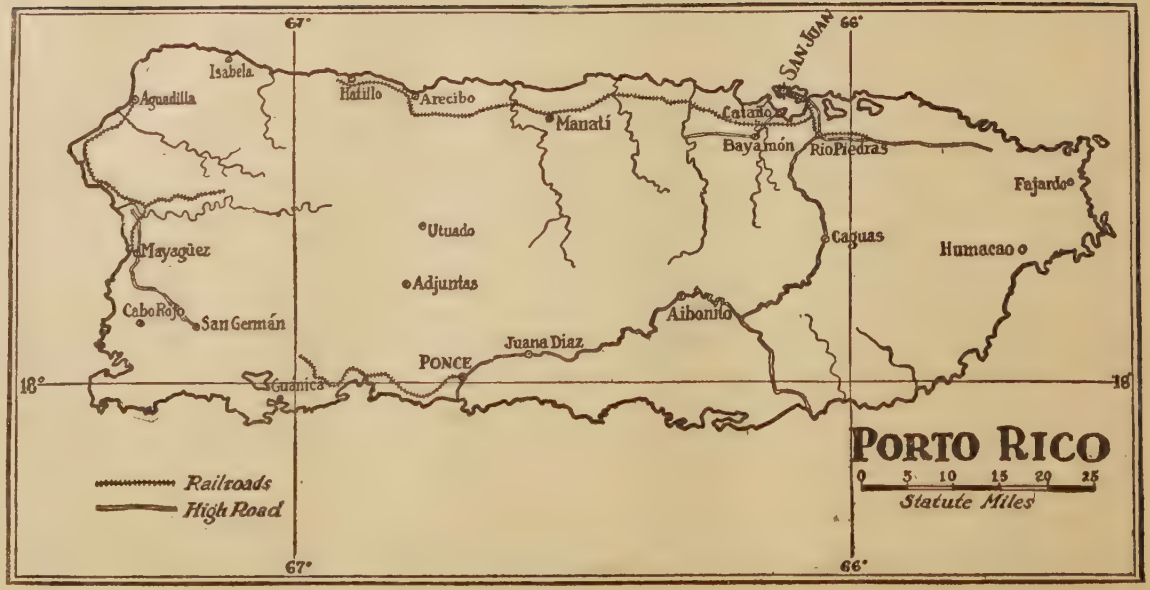
3. Some plan of common effort in education, to the end that by combination of such effort better schools of primary, secondary, normal, and other forms of higher education may be secured.

The committee of conference in Cuba above provided for was elected at the last session of the conference and that same evening held its first meeting and elected the following executive committee: the Rev. R. L. Wharton,

chairman, the Rev. S. A. Neblett, the Rev. Robert Routledge, Mr. Sylvester Jones, and Bishop H. R. Hulse. The committee is to be enlarged to a membership of nine. Committees on Survey, Literature, and Education were also elected.

THE CONFERENCE AT SAN JUAN, PORTO RICO

March 16-22, 1916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THE CONFERENCE AT SAN JUAN, PORTO RICO

I

BACKGROUND AND SIDELIGHTS

The regional conference for Porto Rico, at San Juan, while taking into its purview the smallest geographical section considered by the various conferences of similar character held all over Latin America, may claim unique distinction for its earnest facing of the problems of cooperation and unity and for making definite, substantial progress toward their solution. It is probable that the measures agreed upon for bringing the denominational groups at work in this island into closer organic unity, mark greater advance than has been achieved anywhere else in Latin America, if not in the entire field of Christian missions.

The island of Porto Rico, discovered by Columbus in 1493, with its length of about one hundred miles and its area of 3,435 square miles, supports a population, whites, mulattoes, and negroes, of a little over 1,100,000. Since 1898 the island has been under the control of the United States. It offers, therefore, in some respects, a unique field for wise evangelization. For nearly four hundred years it was ruled by Spain. During that period the Roman Catholic Church was the only religious agency

on the island, the bishopric of Porto Rico, established in 1512, being one of the oldest of the New World. Without minimizing the good results which were in large measure attributable to that church it may be said that it was strong in the towns and cities rather than in the country villages, it was not interested in the promotion of mission work among those who most needed its evangelizing services, and it does not have a compelling hold upon the population to-day. Statistics reported elsewhere actually show that, measured by church attendance, the evangelical churches are in advance of Romanism to-day.

In 1898 Porto Rico was ceded by Spain to the United States. Prompt advantage was taken by the evangelical churches of North America of the opportunity thus afforded to enter the island. Within three years ten different agencies were at work. With a good feeling and a wisdom which might well have been imitated elsewhere, these denominations made a general division of territory, so that as far as possible each should have its own sphere of influence. Under this arrangement the Congregationalists developed the eastern end of the island, the Presbyterians took the western end, the Christian Alliance entered Manaté on the north, the United Brethren occupied several towns on the south shore, while the Baptists, Methodists, and Disciples of Christ placed their workers more toward the center of the whole area. In San Juan, the largest city of the island, were found the Protestant Episcopalians, the Baptists, the Lutherans, the Presbyterians, the Methodists, and the Young Men's Christian Association, while in Ponce, the southern metropolis, were found the Disciples of Christ, the United Brethren, the Baptists, the Christian Church,

and the Protestant Episcopal Church. While this adjustment of evangelical forces might hardly be called ideal, it was an application of Christian statesmanship very greatly in advance of any scheme actually carried into effect elsewhere in Latin America.

Since the first division of territory, as referred to above, there have been numerous further adjustments, all tending to eliminate still more any denominational rivalry. Furthermore, these churches made a good beginning before 1916 in cooperative measures. They organized a federation of churches in Porto Rico, under whose auspices a biennial evangelical congress was planned, composed of delegates, both American and Porto Rican, from the various churches. This congress has held several meetings and has been a real means of fellowship, inspiration, and added efficiency. They likewise established a bi-weekly periodical, a bookstore at Ponce, the joint publication and distribution of tracts, a theological seminary, and various measures of friendly cooperation. The denominational hospitals were open to all. In none of these measures was there universal cooperation, in some of them relatively little, but the spirit of unity was in the hearts of all.

In these ways Porto Rico opened the way to a regional conference of unusual harmony and significance, a gathering in which every evangelical communion at work in the island was represented.

To some who read the plan of closer union outlined in the findings of the San Juan conference, it may seem too far advanced for immediate realization, but it must be borne in mind that the spirit of unity and the experimental practise of unity has probably been more sys-

tematically and conscientiously cultivated among the Christian forces of Porto Rico than in any other Latin-American mission field. The faithful efforts of a decade and a half to find a basis of cooperation furnish large assurance as to the practicability of their present plans to those who have watched and have had a part in these labors. The findings were not conceived or adopted in emotional exaltation. Probably no body of workers were ever more conscious of the meaning and far-reaching character of its work. The form of the action taken was brought out in long sessions of patient discussion, and while the results were thrillingly gratifying to those who wrought them out, only those unfamiliar with the history of missionary work in Porto Rico can be surprised.

The importance of the Evangelical Union can scarcely be overemphasized. It recognizes the honest differences of doctrine and allows the liberty necessary to bring into fellowship Christians holding these diverse views, but it also offers large opportunity for Christians of certain groups whose traditions in the United States still divide them into distinct denominations to forget their differences and draw so close together as to constitute for practical purposes one ecclesiastical body. It was chastening to the American delegates to observe that the native leaders were more zealous for the Union, were ready to push it farther, and saw fewer difficulties in the way than the representatives of the religious bodies in the states. The Porto Ricans can naturally see little reason for embodying in their church life traditions which have meaning only in the entirely different civilization and history of the United States, and which, even

there, now signify so little that every American denomination is embarrassed. Surely none can fail to sympathize with these Porto Rican Christians in their desire to set aside imported denominational distinctions and unite their forces for the tasks which are common to them all.

The proposal in the findings to commission one worker for joint work on literature is a measure for which all thoughtful missionaries on the island have long hoped. He will be more than the manager of a bookstore or central depository. There are numerous executive tasks awaiting him. The worker in mind for this position has made himself indispensable to cooperative movements already. When he is released for his new duties an additional guarantee of cooperative advance along all lines will be afforded. The educational institutions proposed are a minimum demanded by the work in Porto Rico. Each must be fully equipped and organized for highly efficient service. But when so equipped and so organized they will serve far more than Porto Rico's needs. Out of this island will soon be going a stream of well-equipped workers into other Latin-American fields. Some students have already been drawn to existing institutions from adjacent countries. As the proposed institutions realize these new hopes, this tendency will markedly increase and Porto Rico will become a great educational center for the Antilles and other regions of Latin, North, and Central America.

Again and again it was pointed out at the conference that the best spiritual life of the Antilles could be developed only as the common interests of these large islands are recognized and a common evangelical church

is organized. San Domingo and Hayti have been notoriously neglected, and especially by the churches in the United States. Almost the only evangelical work in these two republics has originated in Europe, and even before the present war came on to cripple all missionary endeavor in that quarter the supporting boards had lessened their interest. On the other side from Porto Rico lies Cuba, where American churches are only less busy than in Porto Rico. The chain must be completed, and that speedily, by aggressive movements in Hayti and the Dominican Republic. The workers in Porto Rico are solicitous that such movements shall be wisely directed, that the mistakes of denominational division shall be avoided, and that the workers who press into this territory shall go as one, to stand as one, and to cultivate a unified evangelical church life.

Apart from the services on Sunday only one public session was held, at which time addresses were delivered by the Rev. S. G. Inman, of New York, Prof. G. M. Brink, of New York, and Bishop T. P. Howard, of Dayton, Ohio, members of the deputation representing mission boards. The meeting was held in the Methodist Church.

The remaining periods, morning, afternoon, and evening, were devoted to the discussion of the commission reports, the plans for a forward movement of cooperation occupying a major portion of the time. The intense interest in the forward movement was shown by all the delegates agreeing to remain over Monday in order to hear the final report of the committee, which had been working upon these plans during all the days of the conference. No time was wasted in formalities. Sixty-

two delegates were present representing ten churches and the Young Men's Christian Association, and nine delegates representing the Panama Congress. Mr. Fred Goodman, of New York, secretary of Bible study for the international committee, Y. M. C. A., was invited to address the conference and to sit as an honorary member. Commissioner F. C. Roberts of the Insular Labor Bureau was elected vice-president and given an urgent invitation to speak on education, which he accepted.

Much of the conference time was spent in prayer. Devotional services were conducted by the Rev. Carl H. Corwin, of Fajardo; the Rev. Samuel Sutcliffe, of San Juan; the Rev. I. E. Caldwell, of Ponce; the Rev. Eduardo C. Galvez; the Rev. Manuel Audujar, of San Juan; the Rev. H. A. Relyea, of Santurce; and the Rev. Erasmus Bernier, of Rio Piedras.

The harmony, good-fellowship, and devotedness of the whole assembly were manifested throughout the sessions, but especially during the session on Monday when the findings of the conference were discussed in detail. The discussion, although keen and discriminating, led to the unanimous adoption of the report.

The influence of this conference not alone on account of the wise counsels brought by the deputation coming from the United States, but by the wisdom embodied in the utterances and purposes of the missionaries and native leaders, will prove to be, under the blessing of God, of marked value in ensuring a breadth of vision and clarity of judgment among those who are seeking to solve the religious and moral problems of Latin America.

II

REPORT ON SURVEY AND OCCUPATION

By the Rev. Philo W. Drury

For a period of four hundred years, until the change of sovereignty in 1898, the people of this island were acquainted only with the Roman religion, and during this time were under its influence. From the religious point of view, the history of Porto Rico has been very similar to that of other countries where Romanism has ruled supreme. Liberty of thought and word was denied, ignorance prevailed, and the church itself contributed to the demoralization of the people. The church ruled with an iron hand with the support of the government.

According to the general opinion the people of Porto Rico are religious, although the religious spirit is not always seen on the surface. There has been a very bad direction on the part of the spiritual leaders. Confidence in the church has in the main been destroyed, and the religious sense has suffered to such an extent that at the present time there is a very noticeable spirit of indifference in religious matters. The introduction of unwholesome literature after 1898 worked great harm to the people, destroying their faith and leaving them in the midst of the greatest mental confusion.

In addition to Romanism and Protestantism, other movements related to the religious life of the people are

spiritualism, theosophy, and the freethinkers' movement. These are, in the main, a reaction against Romanism, and in their ranks all classes of society are represented, although the educated class has a larger representation in the theosophical and freethinkers' ranks. Without taking into consideration the service that these movements have rendered to the people in their campaign against the Roman Church, we can state with the highest degree of certainty that they have tended to infidelity and agnosticism, which, according to the opinion of many thoughtful persons, are the greatest dangers that confront the people to-day.

When the diverse and contradictory factors in the religious life of the people are taken into consideration it does not seem strange that the religious condition of the people should be described as one of perplexity and confusion with a decided tendency toward infidelity.

On the other hand, Romanism maintains its power and influence among the people. The advent of Protestantism has brought an awakening to the Catholic Church, which at the present time is more active than ever before. The mere fact of having to work alongside of the evangelical forces has produced in her a most beneficent result, and at the same time has compelled her to use different methods. She is using new methods, especially of a material character. A few years ago the "Knights of Columbus" was organized among influential persons, and this organization has wielded great influence in government circles, and especially in the appointment of public officials. Romanism has established many schools in different parts of the island, especially in San Juan, Mayaguez, and Caguas, where large sums of money have

been invested in school edifices. Also, the Romanists have made frequent use of the boycott, especially against Protestants. They have also appealed to the so-called patriotic sentiments and prejudices and do not fail to use all means in their power in the gigantic struggle to maintain their former prestige.

In August, 1910, a comparative study of the work of the Evangelical and Roman churches was made, covering twenty-three of the sixty-six municipal districts. According to this, on a certain Sunday the Roman Church held eighty services in towns with an attendance of 7,731 persons, and eight services in the country districts with an attendance of 363 persons. The total attendance at all of the services was 8,094. The Protestants held seventy services in the towns with an attendance of 4,796 persons, and in the country districts 102 services with 4,074 persons present, or a total of 8,870 person at all of the services.

These interesting figures indicate the condition of the work of the two churches in 1910 and are most favorable for the evangelical work. They show that the evangelical churches are looking after the rural districts in addition to their work in the towns, and that rarely do the Romanists work elsewhere than in the towns. Undoubtedly the contrast between the work of the two churches would be more marked to-day in view of the progress of the evangelical churches during the last six years.

It is interesting to make note of the social and moral movements among the people. These have been few, yet they are significant. Among these may be mentioned the following: temperance, weekly rest day, playgrounds, juvenile courts, anti-tuberculosis leagues,

measures for defending children, women, and the laboring class. In these facts there is the manifestation of the social and moral conscience which undoubtedly will have its due development, which will bring new blessings to the people.

THE WORK OF THE EVANGELICAL CHURCHES

In the very beginning of the work, there was an understanding on the part of the secretaries of different mission boards regarding the occupancy of the island, and a division of territory was made with a view to promoting the work of evangelization. Other denominations became interested and entered the field, but, notwithstanding this, the territory was divided in such a manner that outside of San Juan and Ponce there are only two or three places where more than one denomination is at work. This arrangement, rather implicit than formal, has facilitated greatly the common work. It is to be regretted, however, that some denominations do not have compact fields. The lack of this has caused confusion within as well as outside of the church.

All of the sixty-six municipal districts have evangelical work, and in many of them there are church edifices and resident pastors. The towns, and oftentimes the villages, serve as centers from which the work is extended to the nearby rural districts. The latest statistics furnish the following data: 212 organized churches, with 13,309 members, while there are 523 preaching places. There are 324 Bible schools, with 20,634 members. Also, there are fifty-four young people's societies with 2,208 members.

The principal educational institutions under the auspices of the Protestant missions are the following: Blanche Kellogg Institute, of Santurce; the Polytechnic Institute, of San German; the Industrial Institute "Robinson," of Hatillo; el Seminario Teologico Portorricense, of Mayaguez; and the Grace Conaway Institute for Christian Workers, of Rio Piedras.

Literary work has been limited very largely to the publication of periodicals and tracts. A number of excellent tracts have been prepared by different workers and have been circulated widely. At the present time three evangelical papers are published: *El Defensor Cristiane,* organ of the Methodist Episcopal Church; *El Misionere,* organ of the Christian and Missionary Alliance; and *Puerto Rico Evangelico,* organ of the Presbyterian, United Brethren, Congregational, Baptist, and Disciples of Christ churches.

The evangelical work has always had the splendid help of the American Bible Society and the American Tract Society, which in other years employed colporteurs and in other ways contributed to the advancement of the work. At present these societies do not have colporteurs, but the churches are served by the Bible Agency and the Depository of Evangelical Literature.

There are the following hospitals: the Presbyterian, of San Juan, which soon will have new buildings worth $125,000; the Presbyterian Hospital "Rye," of Mayaguez; the St. Luke's Memorial Hospital, of Ponce, property of the Protestant Episcopal Church. At the present time the Congregational mission is erecting a hospital in Humacae. In connection with these hospitals there are dispensaries which benefit a large number of

patients. The value of these hospitals is great, in that besides alleviating physical suffering and affording spiritual consolation, they give unusual prestige to the work. In other parts there are dispensaries under the auspices of the evangelical churches, which are directed by doctors who are willing to help the poor and needy.

There are two orphanages in the island: the orphanage in connection with Peniel mission, of Villalba, near Juana Diaz; and a part of the industrial school at Hatillo. The Disciples of Christ, with a magnificent plant near Bayamon, recently discontinued their orphanage, but they still own the building and grounds that were used for that purpose.

While considerable work has been done in the rural districts, only a small part is being done among the country people who form more than one half of the population of the island. The distance between houses, the bad roads in many sections, the influence of *caciques,* the lack of proper houses for services, the ignorance and superstition of the people, and above all, the lack of the class of workers adapted to this work, constitute some of the difficulties in the way of the extension of the work in the rural districts. On the other hand, this work is considered as highly important, because, in the opinion of many persons, the very best people live in the country; there the prospects of the work are better, and there self-support will be reached sooner.

AN ADEQUATE FUTURE CHURCH

The report sets down certain recommendations believed by the commission to deal with the outstanding

needs of evangelical work in Porto Rico. Among these it recommends the abandonment of denominational distinctions in the island and the creation of a church thoroughly identified with the life of the people of Porto Rico. " Our people have no interest in denominationalism. They do not understand these distinctions that are fast losing their significance even in those countries where they have their origin. Christianity as represented by a divided Protestantism is considered . . . as an exotic plant ill adapted to the conditions " of this island.

The commission recommends that the evangelical churches unite in the formation of a common church known as the Evangelical Church of Porto Rico. " Our cause must be closely identified with the island. It must not fail to appeal to the patriotic sentiment. The position that results from an anti-American spirit must be reduced to the minimum. The church itself must become self-supporting and self-directing, not as so many different agencies but as one organization laboring for the redemption of the island, making ready for the projection of its spiritual energy to other regions."

AN INSULAR EVANGELISTIC CAMPAIGN

It seems that the time has arrived when an evangelistic campaign of an interdenominational character should be launched. On all sides is heard the lamentation of the lack of power in the churches. It is stated that but few persons from the influential classes have been brought into the church. The loss of the young people in the churches is alarming. The church itself does not understand fully its mission, responsibility, and privilege. Its

cause is not known. Besides developing the spiritual power of the churches a campaign of this character having as its slogan, "Porto Rico for Christ," would create a most favorable impression among the people. In the opinion of the members of the commission great emphasis should be placed upon instruction in this work, clearly setting forth the mission of the church in its spiritual, moral, and social significance, thus correcting erroneous impressions, removing prejudices and doubts, and preparing the people for an intelligent acceptance of evangelical truths and sympathetic cooperation in the beneficent but gigantic task of the church. It is their further belief that in order that the necessary preparations for such an important work may be made advantageously a committee should be appointed to make the necessary arrangements, and that at least one year should be given to the formation of plans and the prayerful and sympathetic enlistment of all evangelical Christians.

EFFICIENT LEADERS

Owing to the rapid progress of education in the island the evangelical church is confronted by a problem that requires careful and immediate attention. The church must progress correspondingly if it is to fulfil its mission. Every year there is a decided decrease in illiteracy. More than 200,000 children and young people enjoy the privilege of the public schools. The high schools and the University of Porto Rico graduate yearly a goodly number of young people, and every year many young men and young women return to Porto Rico after having

finished their studies in American colleges and universities. These facts constitute a most urgent call for men and women of wide knowledge and special qualifications for directing the work of the church—well-trained and consecrated workers who will be able to command universal respect and love because of their intellectual and spiritual attainments.

In this connection attention should be called to the special need of students enrolled in the University of Porto Rico. Practically nothing is being done for them as a class. They, perhaps more than any other class, are bound to influence the future life of the island. Should not some work be undertaken by the missions working in Porto Rico with a view to rendering this important service? Or should the Young Men's Christian Association and the Young Women's Christian Association be enlisted in this work with the urgent request that it be organized and promoted on a thoroughly evangelical basis, that dormitories be provided, and that in other ways the social and religious needs of the students be met?

THE CHURCH IN SOCIAL SERVICE

The commission has the clear conviction that the Christian Church should be active in the betterment of society, not that such service is the chief work of the church but rather because it is the natural expression of the life planted by Him "who went about doing good." The social service already under way, in hospitals, dispensaries, orphanages, and the different kinds of community work, has demonstrated its utility, and wherever

possible it should be increased. Also all the help possible should be given to the betterment of economic conditions, to exalting the importance and greatness of the home and the need of defending it from the dangers of divorce and other evils, to work for a more equitable distribution of the earnings in industrial and commercial life, and in so far as possible champion legislative measures that will contribute to general well-being. The improvement of moral and social conditions should form a part of the constructive program of the church, and the many curses of present-day society should be opposed as enemies of real progress and happiness. It would be a calamity for the church to divorce such imperative social needs from its program.

Especially do the rural districts offer exceptional opportunities to the church in becoming the center of the community. It is a noticeable fact that in most communities there is no other institution of a helpful nature—nothing with power to attract and help. It is not only within the province of the church to improve this opportunity, but by thoroughly identifying itself with the best interests of the community, the energies of the church may be used not only in contributing to the religious life but also to the social and intellectual. It was the belief of the commission that the missions operating in Porto Rico would do well to study the situation, and perhaps in this way there would open up some methods which would help in solving some of the problems related to the evangelization of the rural districts.

WORK FOR ENGLISH-SPEAKING RESIDENTS

In different parts of the island are to be found persons whose native language is English, in large enough numbers, to justify the holding of services in that language. The commission believed that these persons should not be abandoned, but that wherever possible this work should be established upon an interdenominational basis, because of the fact that in no community are there sufficient persons of one denomination to establish a strong work with power to attract and with ability to serve properly the people.

GENERAL DISCUSSION OF THE REPORT

The *Rev. J. E. McAfee,* Presbyterian, of New York: What do we mean by the proper occupation of a field? First, centers accessible to the whole population. Second, pastoral care capable of and active in reaching all accessible families with reasonable frequency. Third, plans projected reasonably capable of bringing the gospel to bear effectively upon every outstanding community need.

The *Rev. Dr. M. T. Morrill,* Christian Connection, of Dayton, Ohio: The task is the work of a generation. Start every professed Christian to work. The force here is already capable of evangelizing the island in a generation. There is one Christian to each one hundred of population. The big job is actually to apply the gospel to community needs.

The *Rev. J. Rodriguez Cepero,* Baptist, of Ponce: The occupation of a place does not simply mean a place of public service with a servant or minister, but it means such occupation that real, personal service and inspiration shall be brought to bear upon all inhabitants. We need to take care that when one church is working in a place no other church with very different customs enter this field to cause confusion. A church ought not to claim more territory than it can well occupy.

Mr. Juan B. Soto, the president of the conference, graciously acknowledged the honor of being chosen president, and speaking on rural work, he called attention to the fact that country people are sensitive. No direct attack upon beliefs that one has held sacred all his life, is wise. Preach positive evangelical beliefs. Students are reached by showing them that a man of science and education can be a Christian. Magnify great Christian characters of history and to-day.

The *Rev. Juan Ortiz Leon,* Christian Alliance, of Ciales: How to gain the country people? Confidence is the large word and without it we cannot succeed. We must not despise them, but must bring to them the power of the gospel. Country men are strong in honor and stability. When they are touched by the gospel they remain faithful. We must not despise their poverty nor uncultured ways, but present to them the best message of grace and love. The countryman is rich in sympathy and appreciation.

The *Rev. S. M. Alfaro,* Disciples, of Bayamon: Once the country people believe in a minister, their homes are open, as is proven by my rural work where there is an attendance of 250 in the Sunday-school. First, win respect and confidence and then the teaching of better ways and the dropping of evil ways will naturally follow. The rural work is of much importance. May we not forget the country in our effort to secure the towns!

The *Rev. E. L. Humphrey,* Baptist, of Cagues: The country people form more than one half of the population. Their character has already been well pictured in terms of honesty, sincerity, and stability. The successful worker in rural districts must be adapted for this line of work. He needs a special preparation. To occupy a tract of country we must not only preach but we must touch the entire life in its family, social, recreational, and general phases. Schools to train workers must take this truth into account and also the worker must live in the country where he works and not simply be a weekly or monthly visitor.

The *Rev. J. K. Hubbard,* Methodist, of Hatillo: Work for the intellectual classes. Acceptance of evangelical truth involves sacrifice and strain. The first need is for qualified leaders. Personal work is most important. Second comes the use of

effective literature. It is of the utmost importance that they have more and better Christian books and tracts.

The *Rev. Rafael Landron,* Methodist, of Camuy: That one per cent. should win the ninety-nine per cent. in Porto Rico is a beautiful ideal, but it is impracticable. The local church should support work in the vicinity. This is being done in Dajaos and also in a Baptist church. The church must work in the fields that are not already worked, instead of overcrowding.

The *Rev. C. I. Mohler,* United Brethren, of Yauco: Porto Rico should be left to three or four denominations and some present denominations should go elsewhere. Too many American missionaries are here. Relatively young leaders find little inspiration in looking forward to leadership in such small groups. American missionaries trained here would furnish strong leaders for other fields. Santo Domingo furnishes an appealing field.

The *Rev. M. B. Wood,* Disciples, of Bayamon: None wishes less work done in Porto Rico. One per cent. of evangelicals in the population is not wholly creditable. But there are strong appeals from Venezuela, Colombia, and elsewhere in Latin America. The spirit of John the Baptist should actuate all: "He must increase and I decrease." No denomination should show zeal merely to perpetuate its differences. The appeal of San Domingo is strong with its one Spanish congregation against eleven denominations in Porto Rico.

III

REPORT ON THE CHURCH IN THE FIELD

By the Rev. A. P. G. Anderson

The report of the Commission on the Church in the Field was presented by the Rev. A. P. G. Anderson. This report discussed particularly the spiritual life of the churches of Porto Rico, dwelling helpfully on the importance of the means of grace as represented by the regular services of the church, the Christian Endeavor Society, the Sunday-school, and other standard forms of activity.

GENERAL DISCUSSION OF THE REPORT

The *Rev. J. A. McAllister,* Presbyterian, of Mayaguez: We must think of the church as a well-organized society but different from others. The church is distinguished by piety. There are two elements involved: first, a definite, sacred place, a specific time and purpose; second, there is need of persons to guide and inspire. Thinking of the church as a body, Christ is the head, the guide, and the responsible part which directs. The purpose of the church is to bring all people to recognize and obey the head, which is Christ. The attainment of this ideal is real social service.

The *Rev. M. L. DeAlda,* Lutheran, of Catano: The object of the church is to proclaim the word of God. We must not remove or change any teachings of Christ. The church must give a hope and an inspiration. Particularly is this worth while with the youth.

The *Rev. Rafael Landron y Landron,* Methodist, of Camuy: One of the great needs of private devotion is family worship where a majority of the family is Christian. Bible reading and prayer are essentials. The minister must see that his members are really converted first, and then he will teach them their duties. There is no need of devotional books of formal prayers.

The *Rev. A. G. Axtell,* Congregational, of Santurce: The Sunday-school, being a real Bible school, is a branch of the church whose object is to bring the young to Christ, to train in Christian knowledge and spirit, and to persuade all to devote and consecrate their lives to Christ. These objects are inclusive and not exclusive. The Bible has the most interesting stories that are to be found because the Hebrews were the most intensive people known in history. The Sunday-school should be a Bible school where the Bible is the center. Graded lessons should be used. Teachers must believe in God as Father and Christ as Savior. Children should be brought into the school in infancy through the cradle roll, and as soon as practicable attend in person the sessions of the school. Such a device as a sand table should be used for very small children.

The *Rev. E. M. Bernier,* Baptist, of Rio Piedras: The object of the Sunday-school is to bring lives to Christ. In developing methods it has been found that International lessons are difficult for the children and that graded lessons are more serviceable. The method which has been most useful with Sunday-school teachers has been to enthuse them with their opportunity to influence lives so that they will be constantly at work. We must magnify their work and importance.

The *Rev. José Santana,* United Brethren, of Ponce: Progress depends on personal effort and positive influence. As a teacher and a pupil working together may be called a university, so a Bible school may consist of but two people. The teacher must understand the lives of his pupils and know how to treat them. Those should not be used as teachers in the Sunday-school who are not prepared. Often a public school teacher is not a good Sunday-school teacher.

The *Rev. Rafael Hernandez,* Christian Connection, of Ponce: The primitive church was distinguished by its self-support and power to live and propagate under most unfavorable condi-

tions. It may be desirable that the father support his child, but there should be a time when the child must feel his own responsibility both to himself and to his father. Through our self-support we shall prove the worth of our religion and show that we appreciate it.

Bishop T. P. Howard, United Brethren, of Dayton, Ohio: We cannot know just when the fulness of the kingdom of God is to come, but it is clear that in a war-mad, pleasure-mad, and money-mad world every one who loves God must consecrate his service to him. It is not enough that we give God a little time on Sunday. We must do this and far more. We are stewards of all the money and time and influence that we have. We may not merely consecrate one tenth but must consecrate all. Stewardship should be a pleasure, a privilege, and not a trial nor sacrifice. In Africa we have a church through which over fifty have been helped, but last year an "every-member canvass" greatly increased (by 141 per cent.) the contributions of the church. In China the "every-member canvass" made great advance in self-support, and two new Sunday-schools were started as a result. We need the reflex influence of this service. The churches in Korea have the custom of consecrating a certain number of hours to the service of God.

IV

REPORT ON COOPERATION AND UNITY

When the time came for the presentation of the report of the Commission on Cooperation and Unity, the chairman of the commission, the Rev. J. E. Hubbard, announced that in view of the discussions which had taken place on the floor of the conference and in the business committee during the sessions already held, the report prepared by the commission was already out of date. He therefore laid aside the formal report and discussed the question of Cooperation and Unity on the basis of the agenda for the day and in the light of the development of the conference up to that hour. Mr. Hubbard expressed strong sympathy with the plans for cooperation that were finally approved.

GENERAL DISCUSSION OF THE REPORT

The *Rev. Rafael Hernandez,* Christian Connection, of Ponce: Four men once brought a sick friend to Christ. This shows the need of cooperation in obtaining desirable results. In business, agriculture, and even among bootblacks we see cooperation and union. The church of God must learn this cooperation. Alas, it is sometimes found that those who speak most loudly in favor of cooperation are the last to practise it.

Bishop T. P. Howard, United Brethren, of Dayton, Ohio: I

have been praying ever since the cooperation conference was projected that we would be wisely guided in this particular discussion. Protracted experience in fellowship with Christians of other names convinces me that Christians of all branches of the church are essentially the same. Can churches practising infant baptism use only a consecration of children, allowing them to await the rite to be administered to adults? Let us get together here so that we can go elsewhere in extension as one evangelical church. We should form one evangelical church for all the greater Antilles: Porto Rico, San Domingo, Hayti, and Cuba.

The *Rev. S. M. Alfaro,* Disciple, of Bayamon: We now come to the difficult part. Laying aside personal opinion we should seek the living word. The island is not interested in causes for such division as exists in the church. They have the Catholic example of unity and are unable to understand our Protestant fineness of distinction. Why not take the common name of Christian Church, the most beautiful and inclusive name as well as scriptural. Calling all churches Christian churches of Porto Rico, we would be making progress. This was the primitive name.

The *Rev. J. W. Countermine,* Presbyterian, of San Juan: I am in profound sympathy with Bishop Howard. The city problem is already looming large in Porto Rico. I am deeply impressed by the need of developing in the island its own leadership. There should be a union church. Perhaps there should be a division of work among the supporting denominations.

Juan B. Soto, Esq.: The divided state of the church is deplorable. There is great need that all the forces pull together. 1. The Catholic Church constantly holds us up to reproach on account of our differences and divisions. This accusation is doing much damage to the evangelical cause. 2. Speaking generally the public does not know Protestantism, due to the short time of its prevalence here and their previous education. In speaking on religious matters with intimate friends not of the Protestant fold I find the first question is about the different branches or divisions in the church. Thus we need a common name. The Christian Church or The Evangelical Church would be most acceptable.

The *Rev. A. P. G. Anderson,* Lutheran, of Bayamon: Christianity magnifies individual respect. All would like to see one church. Lutherans join in desiring it. We would do all we could to bring it about. But we cannot allow some sacrifices involved. So long as our differences exist we are dissembling by pretending to be one. There can be no unity between Baptists and Lutherans. There is some value in distinct denominations. Each stands for a vital idea. Calling two different churches in the same city by the same name does not make them one.

Professor G. N. Brink, Baptist, of New York: Confusion of mind arises from difference in names. It is well to preserve historic names, but all should be written after the name of the Evangelical Union. To speak of an evangelical church would be to disregard historical facts.

The *Rev. C. I. Mohler,* United Brethren, of Yauco: Our difficulty arises from the large number of churches that work here. There are not too many workers here; there are too few workers, but eleven denominations are too many. Thus in the matter of division of territory there is need of changes. There is harmony and we are not antagonistic, but changes are desirable. We now have too much machinery, and it is over costly as at present used. The Porto Rican neither understands nor cares for our differences but does care for our unity.

Mr. W. G. Coxhead, Y. M. C. A., of San Juan: The Young Men's Christian Association lives by cooperation. It is responsive to every word spoken in favor of cooperation. I favor the union college, the union English-speaking church in larger communities, interchange of letters, and a common name for the churches.

V

REPORT ON EDUCATION

By the Rev. J. A. McAllister

SECULAR EDUCATION

The present public school system was organized by General Henry in 1899. Porto Rico is divided into seventy-four school districts, which are composed of three members elected in each one of these districts. These boards have charge of all the school buildings, have the power to erect, repair, remodel, and improve school property, and may, within certain limitations, borrow money. They provide furniture and equipment, except in high schools, appoint janitors, suspend pupils, subject to approval of the Commissioner of Education, suspend teachers pending action of this officer, and elect all rural, graded, and principal teachers subject to the approval of the commissioner.

The school boards receive twenty-five per cent. of the ninety per cent. of the municipal property tax and a special tax of one tenth of one per cent. on all real and personal property within the municipality. These taxes produce yearly about $500,000.

The schools are divided into five classes: rural, graded, continuation, high, and special; the latter class comprising night, music, drawing, agriculture, industrial, and all other schools not otherwise classified.

The Commissioner of Education is appointed by the President of the United States for the term of four years. He has the power to determine the course of study, the length of the school year within certain limitations, and the length of the school day. He has charge of the examination and certification of teachers, and no expenditure of public moneys for school purposes can be made without his approval. Money for the expenses of the Department of Education comes from yearly appropriations by the insular legislature.

In 1880, there were 528 schools with 25,000 pupils; in 1888, 580 schools and 28,000 pupils; in 1898, 525 schools with 25,615 pupils; and in 1906, 1,154 schools and 68,826 pupils. In 1915, the total was 3,934 schools with an enrollment of 168,319 pupils. The total number of children of school age is 419,282. The per cent. of these enrolled was only 41, leaving 251,000 children of school age without school facilities. However, the total of schools and pupils was larger in 1914—4,550 schools with 207,010 pupils.

The total expenditures of the Department of Education for the year 1914-1915 were $1,904,719.54, more than twice as large as any other item.

THE UNIVERSITY OF PORTO RICO

The act to establish this institution was passed in 1905, creating a separate corporation, and at the same time transferring the Insular Normal School from the Department of Education to the normal department of the university. In the following year, an adjoining farm was purchased and the agricultural department

was thus begun. In 1910, the college of liberal arts was established, and in 1913, the colleges of law and pharmacy were added. Early in 1912 the college of agriculture and mechanical arts was moved to Mayaguez.

The number of students in 1915 was 916, as compared with 505 of the year before. There are no dormitories, and the students live in boarding-houses and private families. The moral and spiritual welfare of these students deserves our hearty interest and support.

MISSION SCHOOLS

During the first years of the mission work in Porto Rico, many mission schools were established. These, at first, were given up almost exclusively to grade work. In some cases buildings were erected, others were purchased, thus giving evidence of a proposed permanent work. But usually the schools were in rented buildings. The equipment in some cases was very elaborate and complete, in others very meager. The schools were in charge of American teachers and principals, with some Porto Rican teachers to help. The schools were usually under entirely distinct supervision and support from the church work, they usually being cared for by the woman's boards. The tendency seems to have been to choose names that would give emphasis to the separation from, rather than to the close relation to, the evangelical churches; for instance, "Colegio Americano," "McKinley Free School," "Blanche Kellogg Institute." As a rule, the regular study of the Bible was a part of the required course of every pupil, but there were some exceptions in which the pupils were admitted with-

out being required to receive any instruction in the Bible or the evangelical doctrines. In a few cases the pupils were required to attend the services of the church most closely connected with the school, or at least those of the Sunday-school. It seems to be a fact that the schools that did this have been the most successful ones and have lived the longest.

The Presbyterians had at one time six fully equipped schools with full corps of teachers and complete equipment, and also several smaller ones besides, with some four buildings and some 800 pupils. The Methodist Year Book of 1906 mentions a flourishing school of 110 pupils which does not appear in any subsequent Year Book. The Episcopalians had a number of good schools, likewise the Congregationalists, the Christian Alliance, and others.

KINDERGARTEN TRAINING

Kindergartens have received considerable attention, especially in recent years. The Methodists have had from four to six since 1911 or even before. They now have four in as many different cities. The Presbyterians have them in Aguadilla and Mayaguez, beginning in both these places within the last year. The attendance in the former is about forty, and in the latter twenty-five. There is another in Toa Alta with some twenty-seven children, the majority being of parents who formerly opposed the mission work. "The best thing the church can do is to get hold of the children as early as possible, when they are mere babies, in order to lay a good foundation for the coming years," is the testimony of the

Rev. J. L. Santiago Cabrera, who carries on the last-mentioned kindergarten in connection with his church.

THEOLOGICAL EDUCATION

During the first years of the mission work in Porto Rico, the need was so urgent that many men were employed by the different missions who had scarcely any special preparation whatever for the ministry. Some of these had been teachers, but many had very little education of any kind. Many of these men rendered efficient service, both in giving their testimony and in helping the first missionaries to understand the conditions and the people. Very soon it became evident that, to be of permanent service, these men would have to be given special training. Many of the missionaries gave individual instruction to those associated with them. And some of these first preachers were thus carried through at ordination, and in this way became the beginning of the Porto Rican ministry.

Then conferences and institutes became very common. All the preachers of a district, or perhaps of a denomination, met together at stated times, weekly, monthly, or yearly, for definite instruction given by one or more of the missionaries, and definite studies were assigned to be prepared during the intervening periods. The Baptists followed this method of yearly institutes which lasted but ten days and all the pastors being expected to attend. In addition, the district superintendents held monthly conferences lasting one day for Bible study and consultation about practical problems. These institutes were discontinued two years ago. The United Brethren have

used a similar system, doing systematic work by following a definite course as outlined in their church discipline. And it seems that all denominations have at some time or other used this plan. And as one who has used it writes, "Although lacking much of being the equal of a seminary course, it at least has added much to the equipment of the workers."

The Episcopalians have had and will probably continue the policy of sending candidates for the ministry to the United States for their academic and theological education. "In some cases where the candidate has not the working knowledge of the English language, he is assigned to one of the clergy in Porto Rico who acts as a private tutor."

The Lutherans have their native pastors and young men preparing for the ministry go to one of their missionaries one day each week to receive instruction.

The Congregationalists have done the same kind of work and have also sent one man to the Mayaguez Training-School, who was then ordained.

The Christian Church has used private instruction for its candidates, and one man from this church was sent to the Mayaguez school.

The Christian Alliance for six years has given special classes for helpers which were in the work, but is not now giving these classes because at present there are no candidates for the ministry.

Four schools looking to the training of a ministry have been started on the island. They are the following:

That of the Disciples of Christ, which was begun a year ago in Bayamon under the direction of Rev. M. B.

Wood. They say that the school was begun because there were a number of their workers who needed training and there did not seem to be any place which met their needs and that the probability is that the school will cease at the end of this school year.

The Methodists began a training-school in connection with the industrial institute in Hatillo about a year ago. There are now four young men in the school. These have not been beyond the eighth grade and one is even lower than that. The course includes Bible study, pastoral methods, Sunday-school work, homiletics, general history, church history, social service, and English with special attention given to the study of the Bible. All the students have definite pastoral charges to care for near the school. Over one hundred conversions are reported as the direct results of the year's work of the students. They live and board in the school-building under the direction of the principal.

The Baptists erected the fine building of their Grace Conaway Institute in Rio Piedras in 1914, thus placing their theological work of several years' existence on a permanent basis. There are now thirteen students in the school, a few of whom are pastors, and the rest are young men of the churches who are doing high school or Bible work. The aim is to give diplomas only to those who have approximately gained a high school diploma and have done the equivalent of three years' training in the school. The present number is considered to be about the normal number and the desired number for the future. Of the pastors serving the churches at this time fifteen have been in the school for a longer or shorter period and eight of these have graduated. The entrance

requirements are put at the eighth grade diploma. The school is located near the University of Porto Rico, and the students are permitted and encouraged to do the academic part of their work there.

The Presbyterians opened their training-school in Mayaguez in 1906. In 1912, the United Brethren became an organic part of the institution, and since then the school has been known in Spanish as the Seminario Teologico Portorricense. At first, the eighth grade diploma was required for entrance, then the ninth, and finally the full high school course. It offers a three years' course which is modeled after the usual seminary course in the United States. All the regular work is done in Spanish, but instruction is given in English with special attention to translation. Practical experience in preaching and pastoral work is a part of the regularly required course, and is carried on under the direction of the missionary in charge of the Mayaguez district. The faculty has now five members, one of whom is from the United Brethren Church. There have been sixteen graduates, and some twenty others who have been preachers have taken partial courses. Only five of the Porto Rican ministers and preachers now at work have not graduated or been students in the school. Three of the graduates are Cubans. One student came from the Congregational Church, one from the Christian Church, one from the Presbyterian Church, South. Seven of the ex-students have been ordained. Four of the students had received college or university diplomas. The greater part of the students were prepared in the preparatory department of the school. This, however, was discontinued when the Polytechnic Institute reached

the place where it could care for the preparation of the students.

The report closes with typical expressions of opinion from the various denominations on the question of establishing a union theological seminary in Porto Rico. The consensus of this expression of opinion is favorable.

GENERAL DISCUSSION OF THE REPORT

The *Rev. E. L. Humphrey,* Baptist, of Caguas: There is in Porto Rico an unusual opportunity for Protestants to cooperate with public schools. The Roman Catholic Church is officially opposed to the public school system. It is making special effort just now to erect parochial schools. What shall be our attitude to the public school system? Manifestly we should stand for them in every way possible. Workers should visit them in town and rural districts. Missionary visitors will often be invited to speak. In such a case general subjects should be chosen. This furnishes an effective introduction of the missionary, if it has no other value. By every possible means we should show an interest in and loyalty to the public school system.

The *Rev. J. W. Harris,* Presbyterian, of San German: The Polytechnic Institute, located at San German (Mr. Harris is its head), was at first interdenominational. Now for financial advantages it is temporarily Presbyterian. Its purpose is to raise wholly dependable leaders in every vocation, especially to supply leaders for missionary work in Latin America. It aims to put forward the economic and home life of this civilization as of fundamental importance. This service is necessary for rich and poor alike.

The *Rev. José Osuna,* Presbyterian, of Anasco: There is urgent need for a college with entrance standards equivalent to those in the United States. Other professional leaders of the island will soon be college-trained, and so must be the minister,

if he reaches and stands with them. My own experience convinces me that ministers should be educated here, and later given the advantage of travel and graduate study. All should unite in maintaining a Christian university and theological seminary.

The *Rev. A. G. Axtell,* Congregational, of Santurce: There is need of a seminary for women. We have been vividly reminded at the very opening of this congress that the word "home" is precious. When it is at its best, a home is both a foretaste and promise of the fulfilment of our heart's desire. When it lacks the essential elements of harmony, of well-being, of comfort, and of love, it ceases to be a home and becomes a mockery. Lacking the home, we lack the vital center of caring for the young, of discipline for human experiences of temptation, of joy and sorrow; we lack the best opportunity of bringing the little ones to the Savior and of making known to the growing youth the teachings and the power of the Master. It has been my privilege to conduct correspondence with quite a number of representatives of various missions of the island in regard to the use of the Blanche Kellogg Institute for such a purpose. I have found, I think without exception, a conviction that such work ought to be done; but certain questions have been raised, and these may serve to clarify our thought upon the subject. It is stated that the schools are now teaching domestic science and the household arts; and the question is asked, "Why should the church do what the government is doing?" Actually, the schools have these studies beginning only with the seventh grade. The answer to this question may be indicated by the experience of our school system in the United States. If the public schools fulfil the function of Christian education, there is no need of Christian schools and colleges: if they do not do this, there is need for them, for when we speak of education, we as believers in the Master must mean Christian education. If the public schools accomplish this task of fitting young women to make Christian homes, or give promise of doing so within a few years, then there is no need for a seminary for young women. It would be wasteful and wicked to put forth our efforts and to expend our funds in such an enterprise. If the end is not accomplished by others, then it would seem clear that we have a

duty to establish such a school as an organic part of our mission work.

The *Rev. J. L. Santiago Cebrera,* Presbyterian, of Toa Alta: The need of industrial schools is pressing. Porto Rico is rich in resources, yet it still imports most of its staple supplies. We owe these young people a training in the real, vital honor and dignity of productive labor. Small towns should receive this industrial help. The larger towns are well supplied.

Miss May C. Mellander, Lutheran, of Bayamon: Social conditions present a most urgent appeal for industrial training. Every missionary is being appealed to by applicants for the few positions which are now available. The girls especially should be trained to appreciate the realities of life. All young people must be made fit to live in Porto Rico and glad to utilize its resources, especially in the country.

Pascual Balaguer, (ex-priest from Venezuela, not yet located in Porto Rico). If there are not institutions well-founded and equipped there must be a great lack in education of the ministry. We need a broad education but one that prepares for definite, successful work in our time. Christ must be the very center of this training. The love of the world must be entirely subdued before the love of Christ. Let us be done with the mistaken idea that ignorant fishermen are sufficient for the work of the ministry even though Christ made happy use of them. Science must give us the method; but Christ, our inspiration. How shall the blind lead the blind?

The *Rev. Abelardo M. Diaz,* Baptist, of Caguas: We have passed the time when the ministry should be chosen because it is a "soft" calling. The first essential is real consecration. The school or seminary can only help and make work more effective, but can never supply the inspiration. To well prepare our ministers there must be a friendly atmosphere in their schools. Education or knowledge alone is insufficient. Nor must we try to build all preachers on the same model. A high degree of individuality is essential. Students are too much inclined to imitate even the mannerisms of their instructors. Problems such as spiritualism can be successfully met only on the basis of a thorough understanding.

The *Rev. E. S. Lheureuz,* Presbyterian, of Aguadilla: We

rejoice in the progress already made. We are happy with the results of our work on educational lines. We must count on the spirit of Jesus Christ: then let us add our educational helps. One of our most efficient workers has not had the privilege of the seminary, but he, like those fishermen referred to by a former speaker, has learned at the feet of Christ. On the other hand, one worker who has enjoyed most of the seminary training has failed on account of his lack of consecration.

The *Rev. G. A. Riggs,* Baptist, of Barranquitas: There are two extreme views on education; one magnifies consecrated ignorance, the other learned pedantry. Both extremes are to be avoided, and the virtues of both tendencies to be claimed for a unified system. Does Porto Rico need standards equal to professional schools of the United States? This should doubtless be the ideal, but it cannot be reached now. Other professions do not now maintain such standards in Porto Rico. Yet it is agreed that the ministry should keep abreast and move ahead of them. Our effort should be to advance as rapidly as possible toward the ideal.

The *Honorable Juan B. Soto,* Presbyterian, of San Juan: Graduate work for students should be encouraged. The opportunities in the University of Porto Rico are increasing. Cooperation with the university on the part of Christian bodies would be of general helpfulness and economy. Cooperation should be the aim rather than the building up of independent graduate schools under church control. The ministry must hold aloft the noblest and highest ideals. This means preparation. The educated classes in Porto Rico are not greatly influenced by Protestantism as yet. This demands application and hard work on the part of evangelical forces. When an American uses the language of the island rather badly the people are sympathetic; but when a Porto Rican uses his mother tongue in a barbarous manner, it is deeply resented.

The *Rev. Manuel Andujar,* Methodist, of San Juan: Conditions in Porto Rico are unlike those in the United States in that there are no calls on self-supporting churches for large salaries. Self-sacrifice is necessary here, since low salaries must prevail. There is a rising demand in Mexico for Bible schools to supplant theological seminaries. It is a common mistake in South

America to attempt to overeducate leaders and as a consequence much evangelical work has been fossilized. The location of a training-school is important. It should not be in San Juan nor any other city.

The *Rev. S. G. Inman:* In Mexico the proposal is to have Bible schools and a theological seminary of higher standard also. A hazardous experiment is being made in Porto Rico. The uprooting of the old civilization may not be unalloyed wisdom. The fact that all are questioning the value of their work and accepted methods is a wholesome sign. Save us from a condition of complete satisfaction.

Professor C. N. Brink, Baptist, of New York: The report seems to indicate that there is still great illiteracy in Porto Rico: 700,000 out of the 1,100,000 are illiterate. The public education system appears thus to reach but one in four. Furthermore, illiterates appear to be increasing three times as fast as literates. The relation of evangelical work to this problem is the same everywhere: it is the problem of enriching the whole life of the people. We should be content with neither alternative already advanced; choose rather consecrated education. The need of a Christian college is manifest, however effective the insular university may be.

The *Rev. F. P. Freeman,* Baptist, of Rio Piedras: Speaking as an individual, I should say the greatest need is to unite in training ministers to avoid bewildering Porto Rico people with denominational differences. Put a union seminary in a university town led by men of great strength, and maintaining standards above those set by the average seminary in the United States.

The *Rev. S. M. Alfaro,* Disciples, of Bayamon: We need an interdenominational school. The Catholic Church is now trying hard to reach the higher classes. These will not send their children to the Protestant schools. Many people follow their example because we Protestants have not united in the support of a good interdenominational school. Though an advocate of coeducational schools, I am convinced that schools for each sex are desirable under present conditions in Porto Rico. In Mexico the best schools are directed by fully educated natives in sympathy with best traditions of the country. There is loud

call for a union effort which will permit a higher grade of instruction and equipment. No empty degrees are needed but a preparation which shall make for efficiency.

The *Rev. J. K. Hubbard,* Methodist, of Hatillo: I find it necessary to differ from Mr. Andujar, though both of us are good Methodists. Professor Brink's figures on literacy are misleading. The general educational conditions are not as they would make them appear. It is imperative to have an educated ministry. A certain proportion of leaders should have the best training which can be secured anywhere.

The *Honorable F. C. Roberts,* Commissioner of Labor. My mission here in Porto Rico is closely related to the business of the church. There is dire need of bringing together the two extreme classes of society. Three agencies are essential to Porto Rican progress: 1. Churches. 2. Public schools. 3. Organization of working elements of the island. There is deplorable indifference among some of the churches. This island is supporting eighty million dollars of luxuries and is importing the necessities of life, including many which the soil is well adapted to produce. Six hundred thousand of the people never slept in a bed and never wore a pair of shoes. I believe illiteracy is quite as great as reported. It is necessary to feed the stomach before the brain can be fed. Working men's organizations alone offer hope of developing the life of the common people and of building up democratic, American institutions. Missionaries should feel and express their sympathy with movements among working people. A great religious revival would be certain if the churches would get behind movements for the improvements of economic conditions. Labor unions are taking hold with vigor upon the child labor problem. Let me repeat what I have said to thousands of the working people of the island, that the three great elements in which lies the salvation of the people of the island are, first, the churches one finds scattered over the island; second, the public school over which flies the American flag, and, third, the labor organization. Without those three the future of Porto Rico would be very doubtful. There are 600,000 men, women, and children who have never worn a pair of shoes, and whose only household furniture consists of a hammock. There are 300,000 children of

school age who have never seen the inside of a school, and in whose presence it is doubtful if the name of our Savior is ever mentioned. The people, as a rule, are kind-hearted, quick to recognize a friend, and can be won to Christ if the men and women leading in the Christian work of the island will only get out and rub elbows, as we say in the United States, with them. Get close to them; learn something of their hopes and aspirations.

VI

FINDINGS OF THE CONFERENCE

ORGANIZATION FOR COOPERATIVE ADVANCE

As a continuing organization of this regional conference, it is recommended:

That "The Evangelical Union of Porto Rico" be formed;

That the Union be composed of the evangelical denominations embraced in the Federation of Churches in Porto Rico and such other bodies as adhere to the Scriptures as the Word of God, to the Scriptural doctrine of the Trinity, manifest the spirit of Christ, and seek to apply his principles to their lives and to society, so far as these bodies may desire to enter the membership of the Union;

That the congregations represented in this organization be known as churches of the Evangelical Union;

That a central conference committee of the Union be formed, composed of not less than twenty nor more than thirty persons, chosen by the bodies included in the Union on such a basis of representation as may be agreed upon; that this committee consider the problems common to all the evangelical bodies, seek to unify and coordinate their forces in common endeavor, and plan together for the complete Christianization of the island and the eventual projection of its life to other regions;

That denominational or other official gatherings of bodies cooperating be known as sectional conferences of the Evangelical Union;

That general conventions of the Union, providing for the representation of each congregation, be held at such intervals of years as the central conference committee shall deem wise;

That the following persons be chosen by this regional conference on Christian work in Latin America to continue the work of the regional conference and to constitute the central conference committee of the Evangelical Union until such time as the organization of this central conference committee shall be otherwise provided for (see Appendix);

That the central conference committee of the Evangelical Union organize sub-committees composed of members of the central conference committee and such other persons as that committee may coopt; that among these sub-committees be the following: the central committee on Christian Education; the central committee on Christian Literature; the central evangelistic committee.

That the central missions committee, composed of at least one representative of the missionary force of each board supporting work in Porto Rico and approved by the several boards, cooperate with the Evangelical Union and its central conference committee in transacting any business in behalf of the supporting boards;

That the supporting boards be asked to form an advisory committee of their secretaries on work in Porto Rico with a view to facilitating such cooperative work in Porto Rico as may be found desirable; and that the

deputation of board representatives at this regional conference be asked to confer with the boards in this interest.

SURVEY AND OCCUPATION

Readjustment of Forces.

It is our belief that some of the agencies now supporting general evangelical work in the island might with advantage turn their attention, funds, and forces to special tasks for the benefit of all the missions in Porto Rico, thus accomplishing even greater good; and

Feeling the need of closer unity in the interests of economy in administration expenses, and in view of unmet needs of Latin America, we believe that the time has come for a mutual readjustment of fields by which some supporting boards and societies may transfer their work to other fields. It is therefore recommended:

That such changes be favored by this conference, provided that no reduction of Christian work on this island, and no sudden change such as will work hardship to any agency or part of the field, be contemplated;

That the secretary of the conference be instructed to communicate this item to all supporting boards and societies.

Island-wide Survey.

It is recommended that the central missions committee be asked to take under consideration the conduct of an island-wide survey of religious, social, and economic conditions from the point of view of the responsibility of evangelical agencies.

COOPERATION

Interchange of Church Members.

Upon the removal of members of one evangelical church to communities where churches of other communions are organized it is recommended and urged:

That the pastor or other officer of the church from which members remove promptly notify the church of the community to which they go;

That there be the earliest practicable transfer of membership between churches whose polity permits such transfer;

That provision be made for affiliated membership by churches whose polity does not permit receiving persons into full membership by letter from churches of other denominations.

Medical Missionary Work.

We recognize the efficient work that is being done by the hospitals and dispensaries now established in Porto Rico and wish to express our appreciation of the healing ministrations so generously accorded to all who need them; and we recommend:

That the various congregations be urged to contribute to the support of this work;

That boards not having medical work be asked to make some provision to help care for their own sick in the existing institutions; and

That no new medical work be undertaken except after counsel and upon advice of the body which continues this regional conference.

Union Church Periodical.

The conference learns with gratification that the Methodist denomination purposes to join in the church paper, *Puerto Rico Evangélico,* now published jointly by a number of the denominations. The hope is sincerely expressed that other denominations may join in this effort so that a larger and even stronger paper may be produced, that the circulation may be increased, and that the paper may appear more frequently.

Work Among University Students.

In view of the fact that very little attention is being given to the spiritual and social welfare of the students of the University of Porto Rico, we recommend that this conference present through its secretary the claims of the students of the university to the International Committee of the Young Men's Christian Association and the National Board of the Young Women's Christian Association.

EVANGELISM AND PROPAGANDA

In view of the essential place of personality in evangelical life, we request the literature committee of the committee on Cooperation in Latin America to secure for our use one or more simple handbooks on the principles and practise of personal work.

In view of the essential place of social relationships in evangelical life, we request the same committee to secure for us one or more simple handbooks on the principles and methods of community betterment.

In view of the strong, convincing appeal secured only by united action, we request the body which continues

the work of this regional conference to organize and direct an evangelizing team to give at least three months of 1916-1917 to a united campaign.

LITERATURE

We rejoice in the formation at the Panama Congress of the committee on Cooperation in Latin America and its sub-committee on Literature, and we pledge it our hearty support in its efforts to supply through the cooperative efforts of the various evangelical agencies the needed literature for Latin America. Therefore,

We request the Committee on Literature to prepare at the earliest possible time a bibliography of the most serviceable works in Spanish, and that in as many other ways as possible they put us in touch with the literary activities of the evangelical forces in other parts of Latin America and in Spain; and we emphasize at this time the need of furnishing in Spanish a one-volume commentary on the whole Bible.

We recommend the establishment of reading-rooms in connection with the local churches so as to influence in a larger way the reading of their respective communities.

We favor the plan of lectures on Christian literature given under the auspices of the local church organizations in order to encourage the reading of good books.

We recommend that the depository of evangelical publications and the business management of the *Puerto Rico Evangélico* be entrusted to one man to be selected by the boards of both these institutions; that to this man shall be entrusted the work of furthering the

publication and distribution of Christian literature in Porto Rico. We recommend further that when this manager shall have been selected his board shall be requested to allocate him to the work for one year, continuing his salary during that time; it being understood that the boards of the other missions shall be requested to unite in providing the financial support for carrying out the approved plans of this manager.

EDUCATION

Central Committee on Christian Education.

We recommend that a central committee on Christian Education be created for the furtherance of a common educational policy, and that to this committee be referred for counsel and advice all proposals for the establishment of new work.

Educational Policy for Porto Rico.

It is believed that the time has come when it is possible and desirable to settle upon a well-defined policy for Christian education for the island, and that this policy should include:

(a) An institution of college rank to provide a place where young men and women can receive their higher education in a strong and virile Christian atmosphere; therefore,

It is recommended that the Polytechnic Institute of Porto Rico, maintained at San German by the Presbyterians, be selected as the school to be developed into the proposed Christian college.

(b) It is further believed that this policy should

include a seminary for young women, where courses especially adapted to their needs shall be provided in a similarly helpful Christian environment; and that the Blanche Kellogg Institute, established by the Congregationalists in Santurce in 1899, be selected as the institution to be developed into this seminary.

(c) It is also believed that industrial education along the lines now in successful operation on the island is the type most needed and that it should be pushed as rapidly and as widely as possible.

It is recommended to the mission boards that they earnestly consider the advisability of establishing such a cooperative ministerial training-school and the ways and means of bringing such a school into a full and vigorous life; and it is recommended further that this seminary be located near the Insular University at Rio Piedras, if the central committee on Christian Education shall find that course wise.

CHURCH LIFE

In order that each member of the church body may be strongly built up in the image of Christ and become an eager and effective participant in the establishment of the kingdom of our Lord in this island, we recommend such a full and confident preaching and teaching of the word of God as will lead every believer constantly to consecrate his life to the life that is in Christ.

In order further to deepen the spiritual life of the Porto Rican church and to make it efficient in service, we stress the great importance of the coming to the island from time to time of the best-qualified spiritual

leaders whose labors have been fruitful in other sections of the world.

In order to secure the greatest inspiration and efficiency for the Sunday-school, we recommend that teacher-training classes be regularly conducted in our churches, and that occasional district and insular conventions be held.

We recommend that from the beginning the members of our churches be taught to recognize themselves as stewards of a life entrusted to them by the Master and to dedicate those lives to constant service in winning others to their Lord; and that all recognize themselves as stewards, taking God into their counsel in the use of all their possessions.

In order that the church may secure the strongest possible leadership we covenant together to pray that the Lord of the harvest will call into special service the choicest young people within our acquaintance, beginning with prayer that God will thus call the children of our own homes.

Work among English-speaking People.

Recognizing the importance of providing for the spiritual life and fellowship of the English-speaking people residing in Porto Rico and conserving their influence in religious work, we recommend that in all communities where there are enough Americans to warrant it the denomination in charge of that section be urged to provide English services; and that in common territory, there be but one non-liturgical church, and that the details of this plan be left to the central conference committee.

EVANGELICAL LITERATURE

EVANGELICAL LITERATURE

No problem stood out more prominently in the commission reports and discussions, as well as in the private conversations held by members of the deputations with missionaries and native leaders, than that of providing for the evangelical church in Latin America a literature upon which the spiritual life of its membership could be nourished. When the question of cooperation was discussed, it was pointed out in every conference that one of the most obvious places for cooperation to begin is in the production of a worthy evangelical literature. In all the conferences this subject had a session by itself. Not only for the use of the members of the evangelical churches is the need for a literature deeply felt, but it is needed for the cleansing of the public mind which now feeds upon a type of book and periodical which, in the main, is anything but elevating.

From the report of the commission on literature at the Lima conference, the following description of the reading matter now in general use in Peru is taken. And the deputations found that this description applies to the whole of Latin America.

FICTION

"The greater part of the literature of the country consists of fiction, introduced largely from Spain. Translations of French and English writers are also available,

and books may be secured in each of these languages. The literature thus imported is of a very low order, and reflects but little credit upon the publishing-houses that produce it. Generally speaking, it is the lowest class of novel that is presented to the public,—sensational trash, blood-curdling and often immoral, calculated to degrade and corrupt rather than to uplift and purify. No pretense whatever is made at concealing the springs of vice and fountains of corruption. On the contrary, the highly colored covers depicting some tragic or immoral scene are displayed in prominent places in the booksellers' shops as an attractive bait to catch the eye of the passer-by. But the vilest literature of all is to be found in the public squares where people are wont to gather, and where the suggestive titles and impure pictures can scarcely remain unobserved by any save the physically blind who go stumbling past. Saddest of all is the fact that the young are specially catered to. Large quantities of novelettes of a cheap, unhealthy type, are to be seen on every hand, serving to generate all kinds of vice and crime and to foster the worst elements in human nature. The fiction on the whole, therefore, is most degrading, and can only produce an unclean and unwholesome state of mind in those who have recourse to it."

THEOSOPHIC AND SPIRITUALISTIC LITERATURE

"Theosophic and spiritualistic literature has also found an entrance into the country and is becoming more and more popular. There is a subtlety about this class of literature that makes it as dangerous as the fiction is corrupt. The theosophic, savoring as it does of the

spiritual and religious, and the spiritualistic, professing to reveal the occult and mysterious—those two popular enemies of Christianity are finding ready acceptance among the superstitious who are on the lookout for something new and uncanny. Having no means of testing the truth and authenticity of the new doctrines so cleverly presented, many credulous souls are drawn into the net."

PHILOSOPHIC AND RATIONALISTIC LITERATURE

"Philosophic and rationalistic literature has secured no less prominent a place. In its revolt from the corruption of a dead Catholicism, the thoughtful and inquiring mind has turned aside to seek satisfaction in the so-called wider fields of rationalism and free thought, with the result that many of the student class who are destined to occupy prominent places in days to come are already avowed atheists. The productions of many of the great rationalistic writers, which little by little have filtered through from Europe to Latin America, have inspired in many a youthful mind the first doubts concerning eternal realities and have encouraged the modern tendency to ignore the facts of the Christian revelation and to exalt the reason to the supreme place in the search after truth."

RELIGIOUS LITERATURE

"The religious literature of the country largely consists of books of devotion published by Roman Catholic writers. These are mainly collections of prayers to be used during mass and in moments of private devotion.

The catechism of the Roman Catholic Church is perhaps the best-known religious book, its use being obligatory in all the national schools. Another very good book is Thomas à Kempis' *Imitation of Christ,* and not infrequently a copy may be seen in the hands of a Peruvian lady on her way to church. The most useful religious book is undoubtedly the authorized *Life of Christ,* by the French writer Berthe. The Spanish version of this work, while savoring very much in parts of the doctrines and traditions of Romanism, depicts the life of our Lord in a manner befitting the subject. If the last two named books were widely read, only great good could result therefrom, but the circulation is comparatively small and there are many other so-called religious books which tend to counteract their good effect; such, for example, as books relating to purgatory, calculated only to terrorize the soul, and *Helps to Confession,* whose sole object is the breaking down of a girl's modesty in the presence of the priest.

"The most regrettable fact concerning the religious literature is the absence of the Holy Scriptures. The Bible is a banned book, and, owing to priestly influence and teaching, is regarded by many as corrupt and thus utterly unfit for reading. With the exception of a stray copy here and there of the Catholic Bible, preserved as a curiosity, the only version of the Word of God to be seen to-day in Peru is that which the colporteurs of the Bible societies and the Protestant missionaries have placed in the hands of the people, and quite frequently these so-called 'unauthorized' and 'corrupted' Scriptures are collected by order of the priests and burned.

"On the whole, therefore, there is very little even in

the religious literature of the country to meet the spiritual needs of the soul. That which is provided is calculated rather to create hunger than to assuage it."

Attempts have been made by various missions to meet, in some degree, the great need for books and Christian periodicals, but this work has been done mainly without organization and has been supported by individual initiative only. No comprehensive organization for this purpose has come into existence. Few if any books suitable for general circulation have been produced. All of the work has been local in its character and pathetically modest. Speaking for the commission on literature in the Rio conference, Prof. Erasmo Braga said:

> With few exceptions, let it be said frankly, the intellectual and literary preparation of the evangelical circle has not been sufficient to produce a deep or large impression outside the small limits of the evangelical community. Ordinarily, our books and papers only interest those who have already been drawn into sympathy with our work through personal efforts. The dissemination of our literature has not been systematized and ordinarily follows sectarian lines, except in the case of the Bible societies. . . . Usually books and papers furnished by churches other than those to which the reader belongs are met with a certain sectarian prejudice.
>
> Ordinarily a man who writes a book has to publish it, announce it, and sell it. He has to create, produce, and distribute about 1,000 copies. This, more than any other cause, prevents those interested in the dissemination of an idea from writing, being obliged either to lose much time in gaining publicity, filling orders, and keeping accounts, or to have their books remain on the shelves of the bookstores.

Professor Braga, like all the leaders of the churches visited by the deputations, believes that interdenominational cooperation is fundamental to the solution of the

problem. No single denomination can solve the problem by itself. He outlined a plan for the production and circulation of an evangelical literature for Brazil. The plan involved the creation of an organization, entitled "The Evangelical Press Society," whose membership would be composed of the missionary boards in foreign countries which maintained missionary work in Brazil. Provision is made in Professor Braga's plan for the employment of an editor, who shall give all his time and energy to the work of the society.

It is proposed that, at the beginning, two periodicals should be published. The expense of each of these has been figured out in some detail in the report: (1) *A Review of the Evangelical Press,* six numbers in the year. In matter it should be equal to from forty-eight to eighty pages of the *Outlook* (N. Y.) per number, with good cover. The *Review* should contain sociological and theological articles and articles of general interest. The publication of such a *Review* would cost $9 per page for the first 1,000 numbers and $3.50 per page for all additional 1,000 numbers. The annual subscription price should be $5. At least 2,000 copies of each edition should be kept in book form. (2) *Bulletin of the Evangelical Press,* a fortnightly publication of eight pages, printed on ordinary paper, with large type. This publication should cost $80 for the first 1,000 and $20 for each additional 1,000. The subscription price should be $2.50. Such a periodical should have the following departments: general news, world news of the churches, news of the Brazilian churches, children's department, ecclesiastical and evangelical announcements, propagandist articles. It was suggested that special numbers could

be published to feature the interests of the propaganda in different states or sections. Neither publication should discuss questions that may divide the members of the society. The plan has been worked out in considerable detail as to administrative expense. It is not assumed that the publication of the two periodicals described would be anything but a beginning, of course, but the development of the enterprise would soon be manifested in the production of many types of literature to meet the needs of the churches.

The question of literature in Latin America is practically the same for all countries. It would not be profitable, even if the limitations of space in this volume permitted, to reproduce at length any portions of the reports of the several commissions dealing with this subject in the regional conferences, but, as showing the tendency of opinion and as expressive of the prevailing great need of the churches, the following extracts from the general discussions in the various conferences are given:

THE DISCUSSIONS

AT THE LIMA CONFERENCE

Mr. Charles J. Ewald supplemented that portion of the report dealing with the mechanics of literary production by calling attention to the importance of training and setting apart competent men of South American origin for the creation of an indigenous evangelical literature. The present literature, he said, is Anglo-Saxon and must continue to be so when it consists of merely translated books and pamphlets. There is an under-current of hostility to the evangelical movement in Latin America plainly to be seen in the literature of these nations.

Calderon's writings were cited as a case in point. This hostility, Mr. Ewald declared, was due to the fact that the native authors had received their conception of the evangelical movement from the very unsatisfactory literature produced by the Anglo-Saxon translation method. Calderon, he said, speaks appreciatively of but a single evangelical interpreter, Señor Nin-Frias, who, Mr. Ewald points out, has made his presentation of the evangelical faith from the point of view of the Latin-American mind.

AT THE SANTIAGO CONFERENCE

Dr. Webster E. Browning advocated the centralization of production and distribution of evangelical literature. The task is too big for a single denomination to do it all; moreover there should be cooperation between a committee in Chile and a committee in New York, in order to attain the highest efficiency.

Mr. Barnhart pointed out the value of making friends with editors of the local press, thus opening the way for the publication of articles of a non-controversial but evangelical character.

Mr. A. Moran deplored the paucity of literature for children; a book for children is of more value than many sermons. But in the last twenty years the twenty-six books published have all grown old, most of them being published more than twenty years ago. They are not attractive nor are they always true to our best evangelical ideals.

The *Rev. J. M. Diaz* emphasized the importance of instructing evangelical membership in the things of the New Testament in order to protect them against the insidious influences of such cults as Theosophy and Christian Science.

The *Rev. J. Leiton* advocated doubling the size of the *Heraldo Cristiano* and increasing the price, if not doubling it.

The *Rev. C. M. Spinning* advocated the publication of a course of studies for new converts which should include instructions on such fundamentals as the meaning of church membership and the sacraments.

The *Rev. J. S. Valenzuela* believed that an evangelical book of the right kind would find a ready sale in the general bookstores.

Mr. David Rey advocated a central depository and a modest circulating library of evangelical works.

The *Rev. Alvaro Reis* said the active propaganda of the Roman Catholic press in Chile must be met by a propaganda on the part of the Protestant forces. He believed in the value of controversial literature.

AT THE BUENOS AIRES CONFERENCE

Rev. F. A. Barroetaveña advocated a popular review that would sell on trains and news-stands; he also advocated the publication of Bibles with simple notes or comments that would enlighten the reader. When the average person in these countries first picks up a Bible he feels that he has got hold of a book that is out of date; this is especially true if he begins to read the Old Testament. Mr. Barroetaveña believed that more than fifty per cent. of the Bibles and New Testaments now distributed are, for this reason, thrown out as rubbish. If a word of explanation or illumination could accompany the Bible, he thought it would be a good thing and lead to its being studied.

The *Rev. J. P. Howard* spoke of literature for children; he declared that the way to reach the educated classes is through their children; compared with North America there is a great lack of literature for children in Latin America. The beautiful simple books for children which abound in the north are quite unknown in this portion of the world. He advised the conference of the intention of the World's Sunday School Association to provide Latin-American children with literature of this sort not by translating it from the English but by adapting it to the child life of Latin America.

The *Rev. F. Gattanino* spoke of the need of a literature of apologetics; the people have an abundance of cheap rationalistic literature; even young working men will talk easily of Darwin, Huxley, Haeckel, and such writers. Latin-American youths do not have the preparation nor the faculty necessary to enable them to read this type of literature with discrimination; they do not know how to gage values, though they are able to

quote from these books at great length. Two classes of apologetic books are greatly needed by the Christian worker: first, those that in a simple way explain the gospel and second, those that, containing a scientific flavor, explain the relation between religion and science. The most eminent men in these republics are wofully ignorant of religious matters.

The *Rev. H. C. Tucker* told of the possible market for the sale of books especially designed for helping Sunday-school teachers; in Brazil a teacher-training text-book was published in an edition of 1,200 copies, of which 1,000 copies were sold before the end of a month.

Dr. Webster E. Browning advocated the union of the evangelical forces of a given territory in publication work; he pointed to what was being done in a united plan by Methodists and Presbyterians in Chile, where they now have one paper published by the two denominations; expenses have been reduced, efficiency increased, a friendly spirit fostered, and the editorial work made easier and better.

The *Rev. E. W. Bauman* suggested that there was probably considerable waste in the distribution of tracts, many of which he believed to be very poor, and not read by the people. He advocated Sunday-school libraries.

The *Rev. Paul Penzotti* frankly criticized some of the translations of literature now used, as a scandal, and laid upon the conscience of those competent to do so the necessity of producing an indigenous evangelical literature.

AT THE RIO DE JANEIRO CONFERENCE

NOTE.—After the reading of the report on Literature the Rev. H. C. Tucker introduced to the conference Dr. José Carlos Rodrigues, former editor and proprietor of the *Jornal do Commercio* of Rio de Janeiro. The conference by a rising vote invited Dr. Rodrigues to a seat in its body as a corresponding member, which he accepted.

Dr. José Carlos Rodrigues thanked the conference for the hearty words of welcome spoken by the chairman and referred with feeling to "that great Christian," Mr. W. E. Dodge, to whom the chairman had previously referred as a mutual friend of himself and Dr. Rodrigues. Dr. Rodrigues said that he became acquainted with Mr. Dodge through another Christian leader, Dr. Cornelius A. Agnew, to whom early Presbyterian missions in Brazil owe so much. The speaker indicated that he had been a journalist for forty-seven years, of which twenty-five years had been spent as director of Brazil's leading newspaper, and so for half a century he had been in touch with the enormous power of the press. The propagation of Christian knowledge is much more intense, direct, and personal by the spoken word, but the book and the newspaper penetrate into the vast interior of our South American countries. They go into the humblest hamlets, and there in the solemn silence of our wilderness speak where no word of the preacher can yet reach. It is a glorious work, that of organizing effective machinery for the propagation of religious truth through the printed word. Dr. Rodrigues fully agreed with Professor Braga as to the defects of many tracts and other types of literature already in circulation, some of which have a hard, exotic character. When we simply translate foreign tracts written for those already advanced in their Christian faith, we waste time and money. The true method to be followed should be first to place the Bible in the reaching hands of everybody, and secondly to provide the people with helps by which the Bible can be understood and which will stimulate in the people a desire to study it and to meditate upon it. He believed that the Rev. Mr. Tucker's agency, the American Bible Society, was doing a great work in bringing the Bible to the people. But in addition to this the reader should be provided with every facility for making the study of the Bible as free and inviting as possible. Christianity was founded through Bible reading. Simple Bible reading made some of the great theologians of the first three centuries. Dr. Rodrigues exhorted the conference not to overlook the importance of the Old Testament as a pedagog to lead the people to Christ.

The *Rev. James P. Smith* made a call for a strong apologetic

literature. He believed that some competent hand should write a historic explanation of the divisions of Protestantism.

The *Rev. José Ferraz* advocated the appointment of a committee to determine works that should be published for circulation among the evangelical churches. The production of timely books should be stimulated. He believed their sale would be guaranteed.

The *Rev. Dr. W. E. Browning* advocated the setting apart of an especially qualified man for editorial work. A man whose time is divided among many diverse forms of labor can not do valuable literary work. He explained the successful experiment in Chile where Presbyterians and Methodists have united their separate denominational newspapers in a single and much more satisfactory journal.

The *Rev. T. J. Porter* advocated cooperation of all evangelical agencies in the work of producing and distributing a creditable literature. He insisted that the cause in Brazil needed, not merely the translation of old books, but the production of books indigenous to Brazilian life.

The *Rev. C. C. Morrison* testified that he had been greatly impressed through his observation of the situation in South America by the great opportunity for the right kind of evangelical literature. Not until he came to this country had he realized how pathetic is the lack of literature for Sunday-school instruction and for use in the home. He was confident that the adoption of a wise plan for the production of evangelical literature in Spanish and Portuguese would call forth abundant help from North America. One editorial agency in South America would be sufficient for the two languages, though the mechanical production would of course have to be divided between Portuguese Brazil and the Spanish-speaking countries. Mr. Morrison pointed out what he considered the very obvious lack of a dignified journalistic literature of general interest. There are many papers published, perhaps more than are really necessary. These deal almost entirely with smaller local interests and personalities, or with denominational interests. There is need of a journalism projected on a higher level to deal with the larger problems in a more authoritative way than is being done at present. The key to the situation, Mr. Morrison said,

would be to find a man who would become responsible for the creation of a continental publishing enterprise. Such a man should be essentially a publisher, with an instinct for discovering writers and setting them at tasks which, when accomplished, would supply real needs. In the mind of such a man, all the interests of the evangelical churches, of the popular appetite, and of the North American boards would be coordinated. Here is a vast work which ought to appeal to the constructive imagination of some consecrated North American Christian leader who has a publisher's feeling and point of view.

The *Rev. Eduardo C. Pereira* spoke of a plan wrought out in São Paulo for a union paper. He believed that the papers now published should continue their program and that there should be one or more organs representing all the forces. He also advocated an extensive propaganda in the daily secular press and believed such a propaganda could be made acceptable to the proprietors of that press.

The *Rev. Alvaro Reis* declared that evangelical literature would never attain to a satisfactory circulation until all ministers became active propagandists of it. There are too many critics and too few men of action. The time has come when all must lay down their denominational arms and work together in charity and unity.

AT THE HAVANA CONFERENCE

The *Rev. J. Milton Green* said two persons had stated to him that they went to Panama to discover actual conditions of work in Roman Catholic countries, but they had not ascertained these facts. There were many classes of literature that might be used that are mentioned in the report. In Cuba we need at least one itinerant minister who will be a colporteur in each province. We should advertise ourselves in the larger towns and cities. In Havana only from two hundred to five hundred people attend Protestant services. We should use the literature of the American Tract Society.

The *Rev. Juan Orts Gonzalez* of the Southern Presbyterian Church, from Sagua la Grande: The Catholics are thoroughly convinced that, although the Bible is the inspired Word of God,

it yet contains only a part of the doctrines and practises of the Christian Church. They believe that the living church received from Christ and the apostles has transmitted by tradition many doctrines and practises that are not written down in the Word. They believe also, that, although the Bible undoubtedly reveals the will of God, yet no one but the church is able to grasp the real meaning of that revelation. Further, they believe that our Bible is maliciously incomplete, since we exclude the several books known as *The Apochrypha,* which they consider divinely inspired and in which they believe can be found evidence against Protestantism. Catholics are actually taught that, even in the books admitted in both Bibles, we have maliciously mistranslated some passages to uphold Protestantism. There was some splendid religious literature published at the end of the sixteenth and the beginning of the seventeenth centuries. It is spoken of as the mystical literature, and some of the topics considered were Sin, God, Death, Eternal Life. All of this literature is true, was written by Catholics, is different from the ideas taught by many Catholics at the present time, and would be splendid literature to circulate. Few Catholic people know the true Word of God. I repeat that we need these two classes of literature: (a) Primitive and historical Christianity, and (b) Excerpts from the Mystics.

J. G. Hernandez, Northern Presbyterian, from Puerto Esperanza: Cubans read a great deal, and there is an increasing amount of religious fiction now being supplied to Cuban readers in Cuban bookstores, particularly that known as "The Red Library." Much is read, but not of the kind to give good results; present literature produces great harm. Those who understand the English language have a great advantage over those who do not. We need to have some of the splendid English religious books translated into Spanish.

J. G. Muñoz, Methodist, of Jovellanos, recommended the book, *El Cristo,* by E. Neville, among other good books which he cited, and advocated the circulation of these. He said that many books are needed for unbelievers who will not accept the Bible, considering it unauthentic; that the Cubans are governed more by sentiment than by reason, and that there would be an advantage in having some good books in Spanish printed in Spain.

PORTO RICO CONFERENCE

H. B. Bardwell, Methodist, of Candler College, Puentes Grandes: Better Sunday-school literature for all grades is needed; a commentary on the Bible; good literature, inexpensive, to compete with the increasing supply of fiction and materialistic literature. The spiritualist literature appeals to mysticism, which is a strong appeal to the Cuban, and is having a wide circulation. We ought to have in Cuba an exhibit at some place or places of all good Spanish literature.

Francisco Castro, Northern Presbyterian, of Havana: Ninety per cent. of adult men and thirty per cent. of adult women are indifferent to religion,—the result of four hundred years of Romanism. Homes are filled with religious infidelity and materialism. The Bible ought to be circulated in these homes. We should preach the gospel to the poor. We ought to have open-air services. But preaching is not all. We must have books and female missionaries.

The *Rev. S. A. Neblett,* Methodist, of Matanzas: We are about to celebrate the centenary of the American Bible Society, and one feature of this centenary should be the reestablishment of the Scriptures. We ought to make this our ideal first.

Mr. H. W. Hicks, Missionary Education Movement, New York City: No report presented at the Panama Congress brought more instant recognition of the desirability, practicability, and urgent necessity of cooperation between the different missions, than that on Christian Literature. One of the standing committees of the committee on cooperation in Latin America is to take up at once the work of further investigation, looking toward early action to provide for definite cooperation in the production, circulation, and use of literature. A first step will be to compile a complete list of evangelical literature published by the various agencies, to revise by elimination of material now out of print or unsuitable for present needs, and to publish the revised list for common use. In order to secure for the Cuban workers and churches the immense advantages of association with workers and churches in all other Latin-American countries in practical, cooperative literary effort, a committee on literature would seem to be necessary. Such a committee should be created by any general committee that may be appointed by this regional conference. Among its duties and lines of service

would be the following: to make a progressive study of literature in use in Cuba; to outline the most urgent needs of the churches for new literature; to devise methods of stimulating production and distribution; to discover and train authors; to provide for an editorial committee; to undertake, by both denominational and cooperative methods and agencies, a practical campaign to promote the use of the literature considered most valuable for existing conditions, and to continue this effort from year to year, with adaptation to new conditions, and finally to serve as a connecting link with the committee on literature of the committee on cooperation in Latin America, that it may communicate to all the workers in Cuba from time to time such information concerning literature work throughout Latin America as may be of value to the evangelical forces in Cuba.

J. C. Elkins, Methodist, of Matanzas: Could we not furnish a list of religious books for bookstores? Some of them certainly would be willing to stock them. The firm of Vda. de Luis Tasso of Barcelona, Spain, might help in the direction of good literature. We should have devotional and expository books for ministers. We need a Protestant review.

The *Rev. B. O. Hill,* Methodist, Camaguey: We need a central depository and "intelligence bureau" to keep in touch with the different publishing-houses, receive and have on display samples of literature in Spanish, and furnish information concerning new and forthcoming publications. This information could be given by book reviews in the denominational journals published in the island. Many secular papers would publish such reviews and extracts. We should make "circulating" libraries of our own personal books, which too often are stagnant, shut up in our bookcases. Let us loose them, even if we lose them. Mr. Hill called attention to the readers employed in the tobacco-assorting houses to read papers and books to the men and told of his own experience in introducing religious literature to be read now and then by these readers.

The *Rev. E. P. Collazo,* Presbyterian, North, of Guira de Melena: We need literature suited to the Cuban. Therefore, we should study his need and plan to meet it. Romanism forbids him to read his Bible.

Dr. John F. Goucher, Northern Methodist, Baltimore, Mary-

land: A systematic effort may be secured by an interdenominational committee as follows: (a) Better protection; (b) Easier financing; (c) More adequate circulation. Why not select twelve leaflets and publish one a month to those who subscribe? The Missionary Education Movement was organized as an interdenominational committee to conserve the work of preparing and publishing literature for the use of any denomination; and under normal conditions no denomination up to that time would have thought of ordering more than a very few copies of any book. This kind of organization made it possible to order seventy-five thousand copies of one publication. This was *real efficiency,* and it could be introduced in Cuba.

The *Rev. A. S. Rodriguez,* Southern Baptist, from Pinar del Rio: One subject has been left untouched, namely, literature for new converts. The moment has come to push this department. We want literature for nascent Christians, growing Christians, to overcome the indifference existing among us. We need to prove that the Bible is the Word of God, and to have work that shall be done on a large scale. I have translated and published Torrey's *How to Bring Men to Christ.*

The *Rev. Charles E. Tebbetts,* Friend, of Richmond, Indiana: I want to ask one question: Is there room for an interdenominational religious periodical in Cuba that should reach the members of all evangelical churches?

Pedro Duarte, Northern Presbyterian, of Alquizar: I came to Cuba in 1883 as a colporteur. I was glad twenty-seven years ago to find a Roman Catholic Bible; it was the only copy in Matanzas Province. The Bible has been prohibited to all Christians. It would have been well if the Roman Catholic Church had circulated its own version of the Scriptures. I deplore the sale of so many different versions of the Bible, as it leads to confusion and puts an argument into the hands of Romanists. The existence of too many versions makes difficult work, and the form of publication would be better if less emphasis were placed upon chapters and verses. We must have literature in these countries where the Bible is prohibited.

The *Rev. A. L. Story,* Northern Baptist, of Santiago: The American Tract Society has recently published the *Manual Normal* for Sunday-school teachers. Various chapters were

written by D. A. Wilson, Rev. S. A. Neblett, and Rev. A. L. Story. It is based upon the text-books for teacher-training published in the United States. It has just come from the press, and it is hoped that it may have a wide circulation.

H. G. Smith, Northern Presbyterian, of Sancti-Spiritus: I wish the funds employed by our National Sunday School Association for the traveling expenses of six provincial secretaries could be used instead for the publication of a Sunday-school quarterly in Spanish, approved by our National Association, with one or two pages of methods and one or two pages of news from the field. Such a quarterly would tend to unite our work and be very acceptable in our Sunday-schools.

Mr. J. E. McAfee, Secretary of the Board of Home Missions of the Presbyterian Church in the United States of America, New York City: We must know the definite needs of Cuba. These needs will not supply themselves; we need an organization to supply them. A central committee organized for this purpose could not run itself. Its ideas would not promote themselves, nor would the ideas put themselves into operation. For one thing, we need money. Should the budget of the boards of the United States include money for this purpose? On Saturday night a speaker said that the difficulty of cooperation lay not so much in the missions in Cuba as in the boards at home. I want to say that I am positive that I represent one board that is willing to share both money and men to meet these cooperative needs. I wonder if we should not translate into Spanish some of the books that have helped young people in the States and are now helping them more than anything else. I would suggest: *Rational Living,* by President King of Oberlin; *Efficient Living,* by Gulick; *What Men Live By,* by Cabot; *Christianity and the Social Crisis,* by Rauschenbusch; *The Religion of the Mature Mind* and *Religion and Morals,* by Coe; *The Meaning of Prayer,* by Fosdick.

AT THE SAN JUAN CONFERENCE

The *Rev. A. M. Diaz,* Caguas, Baptist: How can Porto Rico help in the production of Christian literature for Latin

America? Literature is our artillery. We have had little of it. 1. We must waken interest in this matter. If our churches can find money for Christmas entertainments, they can find money for literature. 2. Cooperation of pastors. They must help circulate the pamphlets and tracts produced on the field. Encourage local production. 3. Let us try to send our literature, here, out to other countries, just as they send to us their tracts and books.

The *Rev. S. G. Inman,* Disciples, of New York, who spoke for the general committee: There is no desire to interfere or intrude, but the committee is eager to be of service. Each member of the conference is invited to indicate in writing what one book is considered most important to translate into Spanish from English. This field of literature would seem the best opening for Porto Rico, which is the most fully occupied field in Latin America, to serve the whole field. Courses of lectures under native leadership would seem a wise move. Sow the island with literature. Put periodicals on news-stands.

The *Rev. S. M. Alfaro,* Disciples, of Bayamon: 1. There are financial difficulties. We have good writers, but not the means to put their writings on the market. 2. We have many in our midst who discourage our writers, saying that their productions are not worth much. 3. There is need of literature on social problems. Social problems are not the same for us as for Anglo-Saxons. 4. We need temperance literature, especially a temperance hymn-book. 5. *Principles of Jesus,* by R. E. Speer, recommended for translation.

The *Rev. J. L. Santiago Cabrera,* Presbyterian, of Toa Alta: How can we improve the character of our periodicals? 1. Our *Puerto Rico Evangelico* ought not to be mailed all for a certain town in one bundle. There is distinct value in mailing to separate addresses. 2. There is increased literary activity on the part of the Roman Catholic Church in Porto Rico.

The *Rev. Samuel Sutcliffe,* Episcopal, of San Juan: "Slinging mud" at workers on other fields and in other communions is to be deprecated. There is so much positive truth to propagate that the whole effort should be devoted to that work. Use by any editors of unusual power to lampoon or attack fellow-workers of other religious groups is to be lamented. Im-

prove the character of periodicals by raising their tone. Magnify the needs of personal and community life.

The *Rev. Angel Villamil Ortiz,* Christian Alliance, of Manati: How may we improve the character of our papers? The paper is the reflection of its editor. If we earnestly seek the glory of God we may deal helpfully with any theme. To be successful, the paper, while being thoroughly Christian, must deal with questions of living interest. In controversies we must be frank and oppose error but must do so in the spirit of Christ. The members of our churches have a real responsibility to extend their church papers.

The *Rev. Enrique Rivera,* Presbyterian, of Quebradillas: How are we to improve our papers? Our papers need more poetry. Historical references are always of keen interest and of utility. All are interested in the children, hence more attention to the children's page is desirable.

The *Rev. Juan Ortiz Leon,* Christian Alliance, of Ciales: To increase the usefulness of our papers we need only to make them more interesting. Our three Porto Rican religious papers are a powerful aid for the gospel here. Doctrinal controversy appears to be of living interest and, conducted in a Christian manner, is of value. It is necessary to kill the wolf of error, but it should be done in love. From the free discussion will come the truth.

The *Rev. Juan Rodriguez Cepero,* Baptist, editor of *Puerto Rico Evangelico,* of Ponce: One who directs a paper may well be partial in his defense of it. Tastes differ; some may not enjoy American meals and some do not like the Porto Rican methods of cooking. There are different classes to satisfy and feed. Our papers must be original. In New York a local paper is desirable. So in all parts we need the local color. Frequently translations of good articles fail of their purpose because they do not meet local conditions. Our papers must lead the way in our local problems whether religious, social, or educational, and do it in Christ. Frequently, due to pressure, articles appear that the editor would not willingly use. In matters under controversy we must give a positive message.

The *Rev. E. E. Wilson,* Methodist, of Ponce: How are we to extend the influence of our book depositories? We must dis-

play our books in an attractive manner. Merchants recognize this; Christians must do so. In South America splendid results have been achieved by the display of Biblical literature in central depositories.

The *Rev. A. Roy Thompson,* Presbyterian, of Lares: Traveling libraries would be very desirable. Rates for such transportation are low in Porto Rico. Send out boxes of books allowed for sale and make those not sold returnable, or send them on to the next station. A plan here might well be modeled after the plan in the United States, which is often under public school auspices.

The *Rev. E. L. Humphrey,* Baptist, of Caguas: How to hold boys and girls is our most serious problem. Now we hold them only until twelve years of age. Use of modern literature is urgent. Attention is called to such books as that of Forbush. We need books in all fields prepared from modern scientific point of view. Supply these especially for the use of young leaders in training.

The *Rev. F. P. Freeman,* Baptist, of Rio Piedras: We need tracts appealing to reason and common sense. Temperance leaflets have been widely scattered and are effective. Missionary workers should be active in soliciting subscriptions for good periodicals. These should be sent directly to individuals by mail and not in bundles to one address for distribution. Book agents thrive in Porto Rico. The people are hungry for good reading. Good agents can reach multitudes which churches can never reach.

The *Rev. Rafael Landron y Landron,* Methodist, of Camuy: I speak not as an expert but as a practical worker. Our literature should be in touch with our times and problems. When a matter of hygiene is up for attention this is a good time to write on hygiene, and not a minute later. The Catholic Church is awake to this in its weekly bulletin. We must meet our problems, social, moral, and religious. All bodies not evangelical are active in attacking us, so we must be alert.

The *Rev. Rafael Hernandez,* Christian Connection, of Ponce: Care should be used in the extension of literature. I never distribute a tract or a book which I have not personally read, or which I do not know personally to be Christian. Sometimes

tracts and books are given out when the pastor does not realize that he is actually giving poison to his friends. Some favor the reading of Catholic and other antagonistic books but recommendations should be confined to the books in our depository. The Bible should be first in all cases. We would not exactly follow the Catholic custom of prohibiting books, but should use our Christian influence to secure the use of only the strongest books on positive Christian life.

The *Rev. C. S. Detweiler,* chairman of the commission, summed up the discussion under the following items: 1. Call for indigenous literature, suited to local needs and produced by locals. 2. Periodicals should be sent to individual addresses by mail. Many feel that only so can subscriptions be greatly increased. 3. Tracts for free distribution. 4. Translation of Speer's *Principles of Jesus.*

In response to a call of Mr. Inman the following books were suggested as desirable for translation into Spanish: *Education in Religion and Morals* (Coe); Devotional books of varied character; *Bible, the Word of God* (Bettex); *Missionary Studies* (Trull); *Meaning of Prayer* (Fosdick); *Ascent of Man* (Drummond); *Recruiting for Christ; Book for Boy Scouts; Life of Jesus* (brief and readable); *Marks of a Man* (Speer); *Some By-products of Missions;* Commentary of the Bible in one volume; *Game and Recreation Book; A Work Against Theosophy; Manhood of the Master* (Fosdick).

AT THE BARANQUILLA CONFERENCE

Mr. E. C. Austin, editor *El Evangelista Cristiano,* of Bogota: The Bible societies have done their work more thoroughly in Colombia and Venezuela than any other organization. They have actually covered their ground. Nevertheless, if we are not to lose the fruits of this devoted labor, it is high time to follow it up with the sale of general literature and more aggressive evangelization. Colporteurs and missionaries should be more interrelated than they are. Each republic should have a book depot with a large variety of tracts and general litera-

ture. The quality of this literature should be a great improvement over anything now in the field.

The *Rev. William Wallace:* For the present production of literature in Colombia and Venezuela, reliance must be placed chiefly upon the missionaries. It would be well to set apart a missionary for three or six months' time in which he could devote himself exclusively to literary work. Otherwise but little literature will be produced and that of an inferior quality.

The *Rev. T. S. Pond, D.D.:* There should be a consistent effort to raise up Christian writers by setting apart certain men of the native church and educating them to this task. Every mission needs a worthy paper for general distribution. The secular papers are often open to receive articles of the right kind. These articles we can be sure will be widely read by those who do not take our evangelical papers. The great majority of people in Spanish America do not really *enjoy* books. They do not *want* to read. They would rather look out of the window, stand at the corner, or do anything but read. Were it not for the fact that one third of the people in the cities can read, we could safely say that in Venezuela ninety per cent. of the people are illiterate. We need books of a more genial character that will attract young people and cultivate in them the desire for reading. The Tract Society once said to me, "There is no demand for such books." I replied, "It is our business to create the demand as the brewer creates the demand when he puts up the sign for his beer." We must teach the people to read. They are going to rot fast.

The *Rev. A. R. Stark:* Christianity owes its progress largely to the pen and to the power of the Word of God. Throughout Latin America to-day Protestant Christians are known as the people of the Book. There is a very great need of a suitable one-volume Bible commentary. The American Tract Society publishes a Testament with notes, but they are so brief as to be useless. No missionary has the time for such a work. We need some comprehensive work like that of Dummelow. We also greatly need devotional books for the development of the Christian life. Christian biographies, too, would prove very stimulating.

THE PROBLEM OF EVANGELISM

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The problems and program of evangelism in Latin America usually received discussion under the heading of Evangelical Message and Method, though in a number of conferences a session was set apart for hearing a special report on evangelism. Most of the material naturally belonging to one or the other of these topics has been treated in this volume under the headings of other reports, especially that of the Church in the Field. Without reproducing in any comprehensive way the several commission reports on Message and Method or on Evangelism, it will suffice to record here the paper presented to the Rio conference by the Rev. Eduardo C. Pereira, referred to in Chapter I of the Report of the Rio Conference. In Señor Pereira's paper an attempt is made to define the attitude of the evangelical forces in Latin America toward the Roman Catholic Church. This paper was not stamped with any official approval by the conference at Rio, but the conference was especially impressed by the paper and voted that it be sent to the churches for their consideration. Señor Pereira's paper follows:

A STATEMENT OF OUR ATTITUDE AND PURPOSE

We recognize in the first place that the Roman Church as an integral part of Christianity professes in its creed and practises all the great doctrines and institutions of Christianity.

Like all the other Christian branches, she accepts the Bible as the Word of God; she believes in the Holy Trinity; in the person of the Father as creator of all things; in the person of the Son as God-man, Lord and Savior of humanity; in the person of the Holy Spirit as regenerator and sanctifier of fallen man; she believes in the divine institution of the church, of the ministry, of the sacraments, of worship; in the resurrection, the judgment, and the eternal destiny of man. In short she accepts the creed of the Apostles and all the doctrines and practices of the Christian religion. It gives us pleasure to acknowledge that the Christian truths of the Roman Catholic creed have nourished in the bosom of the church noble and holy characters both in the domain of private life and in the wider sphere of the benefactors of humanity.

We declare with pleasure, also, that she has been, in the providence of God, a force of authority and the fundamental idea of Christian unity; and that in the activity and consecration of her missionaries and her large work of beneficence she has rendered signal service to humanity. As justice demands that we recognize this favorable aspect of Romanism, so it equally demands that we look calmly and with frankness at the other aspect.

Unfortunately for humanity, the Roman Catholic Church includes in her ample creed and powerful organization many principles and practices in flagrant antagonism to the Christian principles that we have just indicated. Along with the great truths of her creed, she teaches grave errors that emasculate those truths and even annul their influence on the religious life of the individual and society. In a rapid review, we will confirm our statement:

The Bible, the Word of God, given as the rule of faith and practise, for Christian people, she seals, substituting for it her traditions which interpret and supplement it. The Bible societies, that religiously endeavor to place the Bible in the hands of the people, are officially denounced as pests. In the great cities of Latin America, with the consent of ecclesiastical authorities, the Bible has been publicly burned in *auto de fé*.

The glorious doctrine of the most Holy Trinity is overshadowed by another more popular trinity of Jesus, Mary, and Joseph,

whose central figure, Mary, absorbs the filial affection of the people. The redemptive work of Christ, as the only mediator and the only hope of humanity, is completely annulled by the meritorious and supererogatory work of the saints; by the remedial indulgences; by sacerdotal mediation and absolution; by purgatory; by masses; by mediation of saints and angels, especially by the mediation of the Virgin Mary, called in the legends of the saints and books of devotion, Co-redeemer, Queen of heaven, Mother of God and Mother of man, Mother of mercy, life and sweetness and hope of the fallen sons of Eve. Such are the fervor, praise, and exaltation given to the worship of the Virgin mother, that Christianity is practically changed into Mariolatry. The regenerating and sanctifying work of the Holy Spirit is equally perverted; his work becomes the monopoly of the clergy; his grace by means of the *ex operato* is bound up in the modes of the sacraments. The free action of the Spirit is restricted to the magic influences of sacerdotal manipulations.

The divine institution of the church of Jesus Christ is deprived of its spiritual character, and its catholicity is restricted to the visible community of those baptized into obedience to the bishop of Rome, the Church of Rome being proclaimed "the Mother and Sovereign of all the Christian Churches." This material and restricted conception of the kingdom of God is still further limited in the clergy, and the clergy in the Pope, declared to be the Supreme Pontiff, infallible, vice-God on earth. Such a conception of the nature of the church of Christ makes it a kingdom of this world, placed over all the other kingdoms and puts it in conflict with the sovereignty of states, dragging it into political conflicts, which turn it aside from its beneficent mission of peace and self-sacrifice.

Romanism makes of the ministry instituted by Christ a priestly caste, that holds in its power the eternal destiny of souls. The Roman father is a priest who has in his hands the "keys of the kingdom of heaven; who opens and no man shuts, who shuts and no man opens"; who pardons or retains sins; who establishes the interdict and threatens with the forces of hell whole populations; who has power to summon Christ to the altars and sacrifice him daily, consuming him afterwards in his own body. With these prerogatives, the priest is a mediator between

God and men, and in the court of penance is the substitute of Christ, with the tremendous powers of judge. There the sinner, kneeling at his feet, receives the sentence that decides his eternal destiny.

At the summit of this sacerdotal hierarchy is the Pope, High Priest, supreme Pontiff, most Holy and Infallible, supreme Arbiter, Christ on earth, and as such, absolute Lord of Kings and consequently king of kings, sovereign master both of the spiritual and temporal sword. Such a conception of the ministerial order makes the Christian ministry a constant menace to political organization. It is an organized tyranny, the enslavement of the people, the smothering of the church, the annulling of earthly sovereignties of political authorities which thus become mere subjects of the papacy. Such an interpretation of the Christian ministry makes of it a dangerous theocracy and above all an outrageous attempt against the priestly sovereignty of Jesus Christ as the only mediator between God and man.

According to such principles, the son of the Most High has abdicated to the Pope and clergy and delivers himself passively to the manipulations of an omnipotent priesthood. The church in its turn, dispossessed of all its privileges, lies crushed in complete ignorance of its destiny and becomes a mere prisoner of this sacerdotal class which holds prisoner in the communion cup her heavenly spouse.

There is no people, no nation, no race that can prosper morally and spiritually under the effective working of such principles of religious absolutism and ecclesiastical dictatorship. Besides the objections to this dictatorial ecclesiasticism there are other and grave objections concerning worship and morals. As regards worship, there is a marked difference between apostolic simplicity and the external pomp of Romanism. The multitude of rites and brilliant ceremonies become a cloud of superstition which hinders the worship in spirit and in truth, demanded by the Lord. Together with the worship of the Trinity (divine persons) Romanism renders idolatrous worship to creatures, relics, and images. This worship, unfortunately, in Latin America shows a decided pagan aspect; the holy water; the flag of the Holy Spirit in the hands of clowns; processions with numerous biers on which are to be seen images representing persons of

the Holy Trinity, the Virgin, saints, and images, miracle-working images, these are a school in which the religious sentiment of the people is inflamed.

To the two sacraments the Romish Church adds five more, and in the celebration of all these the people are taught to see a magical virtue in the material elements which constitutes a natural source of the great superstitions and popular beliefs. Baptism is not only accompanied with superstitious ceremonies, entirely foreign to the primitive institution, but the real material of the sacramental element itself is corrupted with the addition of the mystic anointing oil, without which, under normal conditions, the celebration of the rite of baptism is not permitted. The sacrament of communion is completely perverted by the dogma of transubstantiation. In the sacrifice of the mass the bread and wine are offered for the adoration of the faithful, as the real tangible Christ—"body, soul, divinity, as real and true as they are in heaven." In the celebration of this rite, Rome not only refuses the cup to the laity, but perverts the institution—identifying the sign with the thing signified and transforming by transcendental magic a fragment of bread into God, which is given over to be literally eaten by men.

As regards morals, the casuistry of her doctors has introduced principles frankly destructive of them, as the learned author of the Provincials shows. The celibacy of the clergy, besides being contrary to natural and divine laws, could not fail to be, as it really is, a dangerous element to public morality. The confessional, or auricular confession, in its turn is another addition to Christian institutions of most dangerous tendency. The celibate priest intervening in this court of penance between the sinner and his God, with power to allay the agonies of conscience with a single sacramental word, has hindered the maintaining of a high moral standard in the society which he controls.

To all this, they add three great modern decrees of the vatican which aggravate the state of things against which the reformers of the sixteenth century rose up. The first is that of the Immaculate Conception promulgated by Pius IX, December 8, 1854, which, with the legend of the Assumption, came to complete the deification of the Virgin, placing her not only equal with the Son of God, conceived by the work and grace of the Holy

Spirit, but superior to him in the affection and confidence of the people. The second is the doctrine of Papal infallibility, decreed in 1870, adding to the deification of a woman on the one hand, the deification of a man on the other, making him not only most holy but also infallible, thus closing the door to all helpful reform in the bosom of Romanism.

The third is the Syllabus, promulgated by Pius IX, December 8, 1864, really a declaration of war against modern civilization and progress, for it condemns all civil and religious liberty and closes the door to any possible agreement between political order, society, and religion.

Having set forth succinctly, as we have just done, the antagonistic duality of the creed and practise of the Romish Church, we proceed to define our attitude and purposes:

It is evident, in view of what has been stated, that our attitude toward the Romish Church must be twofold: (a) one of sympathy and intimate solidarity towards the Christian element; (b) one of repudiation toward the element we consider anti-Christian. Affirming the truths of Christianity and repudiating the contrary errors, we declare that our purposes are frankly spiritual and religious for sincere cooperation with all the branches of Christendom that hold and profess all the Christian doctrines in their evangelical purity.

Heirs of the noble religious movement of the sixteenth century, we will endeavor in the bosom of Christendom to bear faithful witness to: (a) the supremacy of the Word of God over the traditions of man; (b) the supremacy of faith over works; (c) the supremacy of the people of God over the clergy. In the defense of these great principles we shall, we believe, be able to present a clearer vision of the kingdom of God on earth and so doing we shall contend for the Messianic kingship of Jesus Christ until he come again. Conscious of our mission, it is our supreme purpose, in obedience to the order of the divine Lord given to his whole church, to hold up in Latin America, as in all the world, Christ crucified—the only hope of humanity.

As is seen, our object is not to destroy but to build up, not to criticize but to affirm; while our purpose is not polemical, but constructive, we hold it necessary to denounce and combat the

errors we find in the way. Our attitude in South America should be like that of the Israelites at the rebuilding of Jerusalem, a trowel in the right hand and a sword in the left.

Above races and nations, above progress and civilization, above all temporal interests, stand the far greater interests of immortal souls through the knowledge of the great doctrines of Christianity. These spiritual interests are our concern, and we join hands with all those who labor to realize for the human race the purpose of God, who so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life.

On all hands there seemed to be a growing conviction that the day of merely negative controversy with the Roman Church was past. The Protestant movement can go so far and no farther on the strength of its attack on Rome. The primary duty of the evangelical movement in Latin America to-day is to preach a constructive message and to render a constructive service. Only by such a method can the condition of arrested development which has settled upon the evangelical work in many parts be overcome. The great task of evangelical Christianity in all these Latin-American countries cannot be defined in terms of Roman Catholic errors or corruption, but in terms of irreligion and ignorance and immorality among the people. Again and again, speakers in the conferences insisted that the greatest enemy of evangelical Christianity was not the Roman Church but that thing which they labeled "indifferentism." This fact seemed to the workers to call for an aggressive evangelism dealing directly with the souls of men and using controversy only when driven to do so, and then always in love. The question of a nation-wide, simultaneous evangelistic campaign in which all the Christian forces should unite was

not specifically raised in all the conferences, but wherever it was so raised it seemed to meet with favor. The following paragraph indicates the way the suggestion was treated in the report of the commission on evangelism presented to the Chilean conference in Santiago.

UNITED EVANGELISTIC CAMPAIGN

We now come to an untried method, which in our hearts we all believe should be undertaken, a united interdenominational campaign of evangelization and revival. Aside from the converts who might be gathered in, it would be worth the effort just to prove to those who are continually harping on the divisions among Protestants that these divisions are secondary and often insignificant, and that we are all united in the great plan of giving the gospel to all men. The carrying out of such a scheme would involve, first, a joint committee to determine the route and arrange finances; second, setting apart from the force of national pastors a group of men best fitted to take part in this work. We believe we have among our number several who, if they were free from other duties, might do efficient evangelistic work. Third, the great difficulty would be to secure the needed financial support. It would be very expensive, and unless some of Billy Sunday's success would attend the effort, making the people loosen their purse-strings, it would be difficult to cover the expenses. Fourth, a meeting place. Our churches would not answer this purpose. Few of them are large enough, and the people whom we should desire to reach in such a campaign would not enter them. The theaters are objectionable on account of their associations and would also be too expensive. A large tent which could be erected on vacant lots and moved from one section of the city to another, supplied with portable seats, would seem to be the most practical thing. Fifth, a small band or orchestra for drawing the crowd would form a part of the necessary equipment, and it would also lead the singing. Sixth, the corps of workers would include three or four of the best developed Christians of each congregation. Seventh,

the various pastors by prayer and preaching should prepare the members of their churches to do their part. The missionary spirit should be awakened, the spiritual life deepened, and the Christian's sense of personal responsibility for the salvation of his fellow men should be developed. This is the necessary preparation in the churches for the success of such a movement. We believe that in the larger cities there are the requisite elements for such a united movement. The things necessary for carrying it out are, first, the determination to begin; second, the financial support. We have no such wealthy constituency to back up the work in our Chilean churches as is found in every large city in Protestant countries. We have the great needy field and the doors wide open to enter. It would mean hard work and a great deal of it on the part of both paid and volunteer workers. Are we ready for the sacrifice?

The temper of the above paragraph is typical of the response made to similar suggestions in other conferences. The following extracts from the general discussions in several conferences will indicate the attitude of the workers, not only toward the proposal for a nation-wide united campaign, but on other points of evangelistic procedure as well.

AT THE SANTIAGO CONFERENCE

The *Rev. Alvaro Reis* spoke on the importance of the evangelical interpretation of the sacraments in a country whose conception of the sacraments was corrupted by Roman Catholic teaching.

Señor Ramos declared that the masses sympathized with the evangelical message and made a plea for evangelism.

The *Rev. P. J. Muños* insisted upon the importance of Christian teachers and workers making their practise conform to their teaching.

The *Rev. J. M. Diaz* urged the necessity of reaching the leaders of the community, whom the masses will follow.

The *Rev. J. L. Vallenzuela* deplored the lack of harmony among the various denominations.

Mr. Charles J. Ewald maintained that the educated classes have not been reached because but little attempt has been made to reach them. The Young Men's Christian Association alone cannot do the work but must have churches to which those who come under its influence may be sent. There ought to be an evangelical church in each educational center, the kind of church that will appeal to the educated. Ministers for such churches should be specially qualified and set aside for this special work.

The *Rev. J. L. Leiton* described the sorry conditions of intemperance that obtained in Chile; even some of the church people come to services under the influence of liquor. Teachers in the public schools are in many instances habitual drinkers and go to their schools under the influence of liquor.

The *Rev. Federico Barroetaveña* said it would be easier to work against the mixture of error and truth in the Roman Catholic Church through a revivified evangelical church.

Mr. A. E. Turner told of the work being done by the Young Men's Christian Association in Valparaiso at eleven centers established by the Rev. C. M. Spinning.

The *Rev. E. F. Krause* emphasized the great importance of personal work, which, he said, was Christ's method.

AT THE BUENOS AIRES CONFERENCE

The *Rev. J. Ferreira-Borjas* found one great obstacle to the propagation of the gospel to be that many people know about Christ without knowing Him, and do not consider that they can be taught more. With others, the opening of their eyes to the errors of Romanism makes them not wish to have anything to do with religion. He advocated opportune instead of systematic controversy. The preacher must not limit himself to the pulpit; he should use every means to reach the people; personal contact will do more than preaching.

The *Rev. J. E. Gattinoni,* speaking from personal experience, was opposed to destructive controversy. In the beginning of his ministry he had secured crowds when he attacked the Roman

Catholic Church, but when he asked the people to abandon their sinful lives, the attendance fell and conversions were few. A voice spoke to his soul telling him that he was losing his time and not fulfilling his mission, and his message was changed. The preacher must not fear to fight, but only when occasion arises; he must give a spiritual message to touch the hearts of the people.

The *Rev. Samuel P. Craver, D.D.* said that we must recognize how many good things there are in the Roman Catholic Church. He advocated cooperation with Roman Catholics in social and political reform. He was opposed to systematic controversy. "It is easy to destroy, but if we do not build, the end will be worse than the beginning." Materialistic liberalism and indifference are the worst enemies of the evangelical cause. The Roman Catholic Church has put a restraint on moral conduct which, when taken away, has had serious consequences.

Señor Juan J. Prada declared that the weapons of the evangelical pastor should be spiritual and controversial. Controversy is useless in awakening the indifferent, who need a spiritual message. Those who live in error must have their errors pointed out in a clear and sympathetic manner.

The *Rev. Robert F. Elder* spoke of the hundreds who would not under any circumstances enter a place of worship. The problem of reaching these has to be solved. He advocated tents as a means of evangelization; being non-committal, people would more readily enter and listen to the preaching. He told of the splendid success that had attended this plan in the province of Buenos Aires, where tents would be crowded every night in the same place for a month at a time.

The *Rev. Federico A. Barroetaveña* considered that controversy is more effective when seldom used. A false system must be attacked, and not persons. Preaching to individuals is the great need. He said that pastors should sit less in the study and go more among the people. Works would do more than words. He instanced the Salvation Army as an example of this.

The *Rev. José Felices* said that although, as a whole, the working classes are against ecclesiastical institutions, they have not lost the religious instinct. He advocated well-organized special missions in good buildings, with high-grade preachers, good

music, and plenty of advertising to attract the crowds. In such efforts there should be cooperation between the different churches.

The *Rev. D. Armand-Ugón* said that in the country districts of Uruguay Roman Catholicism, though not militant, is still very strong. As a means of evangelization he advocated the employment of itinerant preachers. Care should be taken in the choice of halls used for services; he would rather conduct a religious service in the poorest hut where there was reverence, than in a fine hall or ballroom with evil associations.

The *Rev. Juan C. Veretto* said that the church must go out among the people to win them. He drew a picture of the business man who has his beautiful home in which to rest, but who goes out into the world to support his home. He would have a beautiful church home with reverent services, but to evangelize the people it is necessary to go out. He advocated the use of tents for special missions, and instanced thirty new families who had been reached as the result of a month's mission.

The *Rev. F. Sosa* said that the chief problem of the evangelical church is not to meet Roman Catholicism but indifference. He found it easier to gain the attendance and attention of Catholics than to interest in any degree the large indifferent portion of the community. He believed the school to be a necessary means of bridging a way to the indifferent classes.

The *Rev. J. P. Howard* declared that church workers are not aggressive enough; he thought they could imitate the Socialists and speak their message in the plazas, the public press, the theaters, and many other such places outside their churches. But it must be done by competent men. Mr. Howard went on to speak of the necessity of cultivating a reverent deportment in the church. In the past the evangelical movement has had to contend against a superstitious reverence; as a consequence, often true reverence has been sacrificed. He dwelt on the importance of a reverential regard for the church house, the hymn books, the pulpit and the actual service of worship, and called upon the pastors to furnish an example to their people. The evangelical movement must not be simply a preaching movement; it must be a worshiping movement.

Señor B. A. Maradei urged the importance of the pastors making themselves popular with the people through ordinary neighborliness; oftentimes the people living next door to the church do not know the minister nor understand that they would be welcome at the services; he advised the churches to take advantage of the great feast days of the Roman Church and to make special effort at such time to interpret the evangelical message.

The *Rev. Charles Clayton Morrison* spoke of the importance of the nascent church developing an evangelism indigenous to its own life. He said he observed a marked tendency in these churches to imitate the evangelism that prevails in North America. He cautioned against this, on the ground that no evangelism is successful which is superimposed upon the church. It must grow upon the habits and temperaments of the people for whom it is intended. He raised the question as to the healthiness of the much talked of evangelism that now prevails in the North American churches, and suggested that this evangelism may prove in its final assessment to be a sign of a dearth of real spiritual life. He intimated that it was possible that when the history of the present period of church life in North America is finally written, it would be described as a period of spiritual confusion and, perhaps, reaction, rather than one of construction and substantial progress. Hence the unwisdom of imitating its evangelism.

THE DISCUSSION

AT THE HAVANA CONFERENCE

The *Rev. Sylvester Jones,* American Friend, of Gibara: The best evangelistic service for Cuba would be, not a series of great meetings similar to those sometimes held in the States, but to have our periodicals and other literature devote considerable space to the discussion of evangelism through personal work. Classes could be organized to teach Christians how to do personal work. We should build out from the smaller centers; ministers should exchange pulpits outside of the denomination for evangelistic meetings. This would interest the members of

two denominations. Then we should go to larger centers; and where two or three churches are located in the same place they should unite in a union meeting rather than for a simultaneous campaign. In the States it is reported that Billy Sunday gets the churches to work together; and probably this is one secret of his success. Our campaign should culminate in Havana and turn this city upside down. We should counsel together so that our standards of admission to church membership should be similar. It should be an exact standard, not to be lowered to admit many converts, not to discourage, but to nourish them, so that they may grow and become strong while they wait.

Miss Mabel Head, Methodist, of Nashville, Tennessee, Secretary of the Mission Board of the M. E. Church, South, said: In other foreign fields we have women evangelists who are working with large success. They teach in the Sunday-school, teach Normal Sunday-school classes, visit in the interest of the church and Sunday-school, lead Bible classes and cottage meetings, and are the right arm of the pastor, who is thus released for larger work than he could otherwise do. They supervise the parochial day-schools. Do we need to have such workers in Cuba? They should not be sent unless they would help very materially in the work in this field. A number of the missionary agencies are considering whether it is advisable to send out women evangelists.

José Serra Padrisa of Santiago: An evangelistic campaign is a possibility and a necessity. It may be exceedingly difficult to think that it is possible; but when there is a fire on a ship everybody unites against the common foe. Our common foe is impiety, sin. We ought to unite and forego our non-essentials in order that we may fight, just as Paul and Peter, who disagreed in some things, forgot their disagreements in the face of a common foe. I believe that cooperation can be carried out in many departments of our work.

Luis Alonso, Southern Methodist, of Havana: Spiritual problems worthy of study are presented. There are four chief difficulties: (a) agnosticism; (b) the search for pleasure; (c) the failure of an abstract rather than a concrete presentation of the gospel; (d) spiritualism.

C. Vega Rodriguez, Northern Presbyterian, of Cienfuegos: It

is not necessary to give a definition of our evangelical forces. In an army the cavalry, infantry, and artillery are the arms of the service, and work together. We should do that here. A temporary campaign could easily be carried on, but we need a permanent campaign, which would be more difficult, but for which we must make plans.

Mr. Harry Wade Hicks, Missionary Education Movement, New York City: The evangelistic campaigns of a cooperative character in India, China, Korea, and Japan, and also in the United States, conducted in recent years, have been followed by approving interest of practically all students of Christian missions. It is therefore wise to consider the practicability of a united effort of evangelism in Cuba. Whether a given period of time is a satisfactory one in which to prepare for a united effort can only be determined by workers on the ground in consultation. The advantages of occasional national cooperative campaigns, or occasional efforts in more limited geographical areas, are considerable. Among others, the following may be mentioned: (a) United and simultaneous effort demonstrates the spiritual unity of the work and workers in the face of apparent divisions. (b) Obstacles and difficulties peculiar to the season or place will be more easily overcome and removed when all available leaders are planning and acting together. (c) The preparation achieved through united intercessory prayer is more readily accomplished. Congregations are more easily challenged to be faithful in prayer when all other groups of Christians are being invited to participate. (d) Publicity is more effective among the masses of Christians and non-Christians alike. Community-wide attention is more readily enlisted. (e) Workers and financial resources are often obtainable that on any other than a cooperative basis would not be available. An instance of this character is the united three-year evangelistic campaign in Japan now in progress in which practically all evangelical missions and churches have been participating and for which the help of churches, boards, and individuals at the home base was enlisted through gifts of money, and through the timely personal visit and cooperation of workers whose special messages were a means of reaching special classes and winning unusual attention among the masses. (f) The educated classes

are often enlisted as hearers when a wisely organized united effort is made, in a way not possible when but one group of workers is involved. (g) United work is usually more economical of funds and workers, in proportion to the total effort put forth. (h) The work of conservation is usually more perfect, extensive, and prolonged when it is cooperative. (i) The demonstration of the power of the evangelical forces, when attempted on a national, provincial, or community scale, is fruitful as a means of stimulating thought on religious matters among the indifferent or skeptical. Such a proposal for Cuba as a whole may not now be practicable. But in a field as thoroughly covered with churches, Cuban workers and foreign associates, when the spoken word can be utilized with freedom under the law, and where evangelism as a method is cherished, it would seem that a united, nation-wide, evangelistic campaign within the near future, if planned and carried through in prayer, would accomplish results not to be realized by any other combination of methods, except through many years of separate effort.

The *Rev. Juan Orts Gonzalez*, Southern Presbyterian Church, of Sagua la Grande: The gospel is for all classes. All have sinned, and Christ was crucified to meet the need of each. We need a different kind of language for different kinds of people; language that shall be adapted to the class being addressed. We ought to have lectureships especially in Cuba, and men of scientific renown from the United States ought to go and give lectures. We should address ourselves to scientific statements of Christianity.

The *Rev. Ed F. Cook*, of Nashville, Tennessee: In my visits to Latin fields I have sought to learn from the missionaries their aim in the work of the Church. This distinctive aim of the evangelical churches in Latin America may be summarized as follows: (a) To give to Latin America the Bible as the book of divine and supreme authority. The Bible is the foundation of good government, good society, pure homes, true character. Every interest, therefore, of good government, good society, pure homes, true character, is endangered in proportion as the people remain ignorant of the Word of God. We must therefore introduce the Book, magnify the Book, circulate the Book, interpret the Book. The Roman Catholic Church has opposed the cir-

culation of the Scriptures. There are many difficulties attached to the adequate circulation and interpretation of the Scriptures in Latin America. We must, however, recognize the subtle dynamic of the Bible itself. We must recognize the supernatural forces which it liberates, and which become operative when once the people understand the nature of the Book and are acquainted with its teachings. (b) To give Jesus Christ to the people. Jesus, the divine Son of God; Jesus Christ, the revelation of the perfect and holy love of the Father, who by his death on Calvary made a full atonement for our sins; Jesus, the risen and glorified Son of God, the only head of the church; Jesus, the one divine teacher whose word is the supreme guide of our life; Jesus, the joyful man;—in short, Jesus Christ, God's only answer to human need. The Roman Catholic Church has taught the people to seek the blessings of their religion through Mary. We should show them that all they seek in Mary is found in Christ. We must turn the people from dead images to the living Christ. We should show them that the mediation sought through the priests is found only in Christ. (c) To illustrate the spiritual life as the power of personal and intimate and loving communion with the Father and with Jesus Christ, his Son. The Roman Catholic system has tended to separate religion and morals. They preach but do not practise the virtues of their religion. Latin America needs to be taught that religion and morals are inseparable. This becomes a prime necessity because of the immoral character of a great many of their spiritual leaders. I gathered a number of testimonies from representative South Americans concerning the character of the spiritual leadership and the spiritual ministry of the Roman Catholic Church.

Mr. J. E. McAfee, Secretary of the Board of Home Missions of the Presbyterian Church in the United States of America, New York City: We need an interdenominational organization to give coherence to united evangelistic efforts. Billy Sunday, mentioned by a speaker a moment ago, furnishes one striking personality as a nucleus around which all else in his campaign centers. Another method is an organized team which may make an even stronger impact on the community. One man of the team might be an evangelist; a second might organize personal work; a third might deal with moral and social questions; a

fourth might be a musician, rallying the people to sing, and cultivating the life of worship. If we could have a woman on this team she would do woman's work with women. The work must not be ephemeral. A campaign should be extended over months. If I have learned correctly of Latin America, there is the need of a mass movement. The gospel should come into close grip with social problems and furnish stimulus for a large movement for community betterment.

The *Rev. B. F. Gilbert,* Methodist, of Santa Clara: I like cooperation. It is the key to the situation. But there is a difficulty in cooperation that does not arise on the field. It is not in our preaching but is due to the fact that we are not permitted to carry out any plans of practical cooperation. We are not forbidden to cooperate, but are given to understand that the interests of our own denominations are first. The field is wide open for women workers. The Cubans do not want our social customs, but are willing to listen to our religious instructions.

The *Rev. Charles E. Tebbetts,* Friend, of Richmond, Indiana: The prayer element is the greatest element in the evangelistic campaign. Distance does not affect it. We ought to concentrate our prayers on the work in Cuba, for a concerted movement of prayer will bring great possibility. In the United States the most successful evangelistic movements are those in which churches cooperate. Two years ago the churches of Indianapolis came together in a united movement under the care of the federated churches of that city, and five thousand were added to the churches. The next year, as a result of a similar concerted movement, seven thousand were united; and last season they set their goal at ten thousand.

AT THE SAN JUAN CONFERENCE

The *Rev. C. H. Corwin:* Let us make clear to our minds that the term "evangelism" is broader than the word "revival." The Bible says that Christ went from town to town preaching the "gospel of the kingdom." Follow him in his journeys and study his teachings, and you will discover that the kingdom was very broad in his thought, and his gospel or good news very inclusive.

What did he say about personal conversion, loving enemies, doing neighborly deeds, picking flaws in others' conduct, working on the Sabbath, caring for the child? What one of these topics is outside the purview of the kingdom? Is not his whole teaching about the kingdom *the gospel,* and are not some of his other teachings as glorious as his teaching about our personal salvation? The ultimate aim of our preaching and reaching must be to let people know the whole good news, and bring their whole life, influence, and surroundings into the kingdom. The revival is only the beginning of evangelism; the personal decision is but a step toward a life in the kingdom. For an island-wide evangelistic campaign, therefore, the following preparation is necessary: (1) Begin at once to prepare and create a spirit of expectancy, by preaching on the subject, by getting people definitely to pray; (2) Let the aim be definite, high, inclusive; (3) Plan to make it touch and help the church members, the church service, the Sunday-school and other church organizations, and impress the community, not evangelicals alone; (4) Set a date for actually launching the campaign; (5) Organize the field, so that it may all be covered; (6) Call all pastors and workers together two or three times by geographical sections in convenient places to make sure they understand the aim, to enlist their prayer, to train them in methods of work; (7) Organize several (as many as possible) teams of three or four pastors and missionaries who may go from place to place in rotation, one especially fitted for revival preaching, one for Sunday-school work, one for training young people, one for organizing temperance work, colportage, and so on; (8) Organize follow-up work to get converts into churches, Bible classes, and otherwise conserve results.

The *Rev. José Osuna,* Presbyterian, of Anasco: There are many lessons to be learned from the great revivalists. Men like Torrey and Sunday have studied the problem and we may learn of them. Among these lessons are: (1) United effort. Mr. Sunday owes much of his success to his insistence on a united effort. (2) A pure, live gospel that touches the heart. (3) Seeking definitely to reach people of influence and activity. To see the people rushing to church as happened at Sunday's meetings would astound some people.

The *Rev. Juan Robles,* Congregational, of Ceiba: Success in evangelical work depends on life and not merely on preaching. Christian character is a growth. We must by our life secure the confidence and sympathy of those we hope to influence.

The *Rev. Macario Rodriguez,* Congregational, of Yabucoa: We must preach not alone in our churches but on the streets. Multitudes believe that the Protestants are of the pit and thus will not venture into a Protestant church. We must prepare for a revival in the bosom of the church by prayer and study. We must take the medicine of Christ who is the great physician of souls. In Humacao this plan worked well, and although some were unfaithful many were firm.

The *Rev. Abelardo M. Diaz,* Baptist, of Caguas: It is evident that we need to understand the real need of our field. We must follow Mohammed's method when conditions are not to our liking: if the mountain will not come to us, we must go to it. Not all touched by the gospel will remain, but this must only animate us the more. We have a problem in the lack of constancy. A popular minister or teacher will have good attendance at first but soon there will be a falling away. When we are working, we often think the problem is too hard of solution, but the results do not depend entirely upon us.

The *Rev. M. E. Cruz Valle,* Methodist, of Comerio: I would give not theory but experience. I will not speak of the men like Moody, but out of my humble experience among the mountains of Comerio. Seeing the need in my town, I endeavored to meet it. Thinking of the words of the Master, "Without me ye can do nothing," I began. When the minister sincerely yields himself to God there will be results. Among the results achieved was the conversion of the leader in one part, then of a leader in another part, and finally the conversion of a third leader in another part, and a general awakening from this united effort.

The *Rev. E. L. Humphrey,* Baptist, of Caguas: Apostolic conditions differ from those in Porto Rico. Modern evangelists in English also have a similar background of knowledge of Christian truth. Here the population has no such background of knowledge. We do not need a Sunday or a Moody-and-Sankey type of evangelism. We need a teaching evangelism. No revival is possible, unless life already exists. The appeal must be in the

simplest message. There is still need of specialists, but they should be of a type adapted to unique Porto Rico conditions.

Rev. Manuel Andujar, Methodist, of San Juan: The Methodist Episcopal Church is known for its evangelism and revival policy. The speaker has never been in favor of revivals which are simply temporary. This is doubtless due to his temperament. Experience and observation favor the constant and permanent evangelistic work of the pastors. Excitement may be of use in some places but is ill-advised in Porto Rico. Twenty real conversions secured quietly by the pastor are much preferable to one hundred secured by a professional evangelist through excitement or sensationalism.

Rev. S. M. Alfaro, Disciples, of Bayamon: Every one must work, but we must work together in a union effort. Pastoral evangelism alone is insufficient. We need some one to awaken and inspire the pastor. This is the work of the evangelist. I cannot agree with the idea of brother Humphrey. I believe we need an explosion to awaken us. It is not right to say that we are not ready for a revival. Let us try it and if we fail, then is the time to cry "failure," but not before we try.

The *Rev. Juan Rodriguez Cepero,* Baptist, of Ponce: Let us be logical. The gospel is powerful to convert. If we believe this let us begin a campaign. A city must create its religious interest. Our island has yet to learn to love religion. We must create the appetite. We complain that the churches do not cooperate with pastors. Why? They must be awakened. Why not have great meetings? There is evident need for evangelists prepared for this specialized work. We need men of power. And finally we must organize to retain and conserve results achieved.

The *Rev. P. W. Drury,* United Brethren, of Ponce: Our first need is a campaign of education in religious matters. Our people are not informed in religious matters. Our second need is personal work and strength. Our third is a motto like "Porto Rico for Christ" to awaken us. Then, all churches rally together to take the island for God.

AT THE BARANQUILLA CONFERENCE

The *Rev. John L. Jarrett:* Christ has given to his disciples the gift of preaching, and gets his own men from his own church. We should follow him in his methods. Many of our workers have been taken from the workshop. Christ can fill them with his spirit. The humble man often does more for Christ than the intellectual man. A few of our evangelists need great training for responsible positions, but I see before me many young men who could go out now to the villages and preach the gospel. This plan of sending out ordinary men is what we most need at present. Some men are better suited for the classes just as others are better suited for the masses. We must avoid spending time and money on unsuitable men.

Dr. Eduardo Rodriguez Ferero: The Holy Spirit must be in the evangelist or he can do nothing. It is of no avail if the preacher is strong in theory while his practice and life belie his words. Yet preaching the gospel is an art which must be cultivated with the same self-discipline as that exercised by Demosthenes.

THE APPENDICES

APPENDIX A

MEMBERS OF THE DEPUTATION TO THE SOUTH AMERICAN CONFERENCES

The Rev. A. W. Halsey, D.D., Chairman, representing the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Miss Carrie J. Carnahan, representing the Woman's Board of Foreign Missions of the Methodist Episcopal Church.

Mr. Charles J. Ewald, representing the International Committee of Young Men's Christian Associations.

Mr. Dwight Goddard, representing the American Board of Commissioners for Foreign Missions (Congregational).

The Rt. Rev. Lucien L. Kinsolving, D.D., representing the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

The Rev. President Charles T. Paul, D.D., representing the Christian Woman's Board of Missions (Disciples of Christ).

Bishop William O. Shepard, D.D., representing the Board of Foreign Missions of the Methodist Episcopal Church.

The Rev. George H. Trull, representing the World's Sunday School Association.

The Rev. H. C. Tucker, representing the American Bible Society.

Mrs. A. W. Halsey.

Mrs. H. L. Hill, the Interdenominational Committee of the Central West for Missions.

Mrs. Lucien L. Kinsolving.

The Rev. Charles Clayton Morrison, Editor of *The Christian Century.*

Miss Irene T. Myers, Ph.D., Professor of History, Transylvania College.

Mrs. Charles T. Paul.

The Rev. Thornton B. Penfield, D.D., Pastor Presbyterian Church, Englewood, N. J.

Mrs. Thornton B. Penfield.
Miss Ruth Rouse, Secretary of the World's Student Christian Federation.
Mr. H. B. Williams, Chicago, Ill.

SOUTH AMERICAN DELEGATES TO THE PANAMA CONGRESS ACCOMPANYING THE DEPUTATION

The Rev. A. G. Baker, Baptist Church, Bolivia.
The Rev. Federico A. Barroetaveña, Methodist Episcopal Church, Argentina.
The Rev. Erasmo Braga, Presbyterian Church, Brazil.
The Rev. Samuel R. Gammon, Presbyterian Church, Brazil.
Miss Mangan, Baptist Church, Bolivia.
The Rev. Efrain Martinez, Presbyterian Church, Chile.
Prof. Eduardo Monteverde, Young Men's Christian Association, Uruguay.
Mrs. Anita Monteverde, Methodist Episcopal Church, Uruguay.
Miss Hardynia K. Norville, World's Christian Temperance Union, Uruguay.
The Rev. Eduardo C. Pereira, Independent Presbyterian Church, Brazil.
The Rev. William H. Rainey, British and Foreign Bible Society.
The Rev. Tolbert F. Reavis, Disciples of Christ, Argentina.
The Rev. Alvaro Reis, Presbyterian Church, Brazil.
Miss Florence Smith, Presbyterian Church, Chile.
Miss Bertha K. Tallon, Methodist Episcopal Church, Argentina.
The Rev. W. H. Teeter, Methodist Episcopal Church, Chile.
Miss Mary Thomas, Church of England, Chile.

MEMBERS OF THE DEPUTATION TO THE BARANQUILLA CONFERENCE

Miss Margaret E. Hodge, Woman's Foreign Missionary Society of the Presbyterian Church.
The Rev. William Wallace, D.D., Board of Foreign Missions of the Presbyterian Church, U. S. A.

The Rev. Charles C. Millar, D.D., Board of Foreign Missions of the Presbyterian Church, U. S. A.
Mr. A. Robert Stark, British and Foreign Bible Society.
Mrs. A. Robert Stark.
Miss Katherine C. Hodge.
Mrs. M. A. Chamberlain.
Miss Helen E. Chamberlain.

MEMBERS OF THE DEPUTATION TO THE HAVANA CONFERENCE

Mrs. M. C. Allaben, Woman's Board of Home Missions of the Presbyterian Church in the U. S. A.
The Rev. L. C. Barnes, D.D., American Baptist Home Mission Society.
Mrs. L. C. Barnes, Woman's American Baptist Home Mission Society.
Mr. Harry Wade Hicks, Missionary Education Movement.
The Rev. S. G. Inman, Executive Secretary, Panama Congress.
The Rt. Rev. Arthur S. Lloyd, D.D., Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.
The Rev. J. E. McAfee, Board of Home Missions of the Presbyterian Church in the U. S. A.
Mr. Harry S. Myers, Missionary Education Movement.
The Rev. Charles L. Thompson, D.D., Home Mission Council.
Mrs. Charles L. Thompson, Woman's Board of Home Missions of the Presbyterian Church in the U. S. A.
Bishop Charles B. Colmore, Bishop of the Protestant Episcopal Church of Porto Rico.
Rev. Ed F. Cook, D.D., Board of Missions of the Methodist Episcopal Church, South.
Miss Mabel Head, Woman's Missionary Council, Methodist Episcopal Church, South.
Miss Julia Dickerson, Woman's American Baptist Home Mission Society.

Mrs. Frank J. Miller, Woman's American Baptist Home Mission Society.
Mrs. Katherine Westfall, Woman's American Baptist Home Mission Society.
Miss Lillie F. Fox, Woman's Missionary Council, Methodist Episcopal Church, South.
The Rev. Leandro Garza Mora, Presbyterian Church in Mexico.
The Rev. John F. Goucher, LL.D., Board of Foreign Missions of the Methodist Episcopal Church.
The Rev. W. F. Jordan, American Bible Society.
The Rev. Ira Landrith, LL.D., United Society of Christian Endeavor.
The Rev. A. McLean, Foreign Christian Missionary Society of the Disciples of Christ.
The Rev. G. W. Muckley, Board of Church Extension of the Disciples of Christ.
The Rev. Charles E. Tebbetts, American Friends Board of Foreign Missions.
Miss Edith M. Tebbetts, American Friends Board of Foreign Missions.
Mr. Elias D. Smith, Elizabeth, N. J.
Mrs. W. J. Neel, Foreign Mission Board, Southern Baptist Convention.

In addition to the members of the deputation the following visitors from abroad were present at the conference:

Mrs. G. W. Muckley, Disciples of Christ.
Mrs. Maria K. Carter, Methodist Episcopal Church, South.
Miss Eleanor Goucher, Methodist Episcopal Church.
Mrs. Charles E. Tebbetts, American Friends.
Bishop W. B. Murrah, Methodist Episcopal Church, South.

MEMBERS OF THE DEPUTATION TO THE SAN JUAN CONFERENCE

The Rev. L. C. Barnes, D.D., American Baptist Home Mission Society.
The Rev. M. T. Morrill, D.D., Mission Board of the Christian Church.
Prof. Gilbert N. Brink, American Baptist Home Mission Society.
Bishop T. P. Howard, D.D., of the United Brethren in Christ.
Mr. J. E. McAfee, Board of Home Missions of the Presbyterian Church in U. S. A.
Rev. S. G. Inman, Executive Secretary of the Panama Congress.

APPENDIX B

CONTINUATION COMMITTEES

Committee on Missionary Cooperation in Peru.

Rev. John Ritchie, President, Evangelical Union of South America.
Rev. Hays P. Archerd, Secretary Methodist Episcopal.
Miss B. H. Lovejoy, Methodist Episcopal.
Sr. A. M. Munoz, American Bible Society.
Capt. Samuel Lundgren, Salvation Army.
Mr. Roger Winans, British and Foreign Bible Society.

Advisory Committee on Cooperation in Chile.

Rev. William B. Boomer, Chairman, Presbyterian.
Rev. Ezra Bauman, Vice-Chairman, Methodist Episcopal.
Mr. A. E. Turner, Secretary, Young Men's Christian Association.
Col. W. T. Bonnett, Treasurer, Salvation Army.
Rev. C. M. Spining, Presbyterian.
Rev. Efrain Martinez, Presbyterian.
Rev. W. H. Teeter, Methodist Episcopal.
Rev. W. A. Shelly, Methodist Episcopal.
Rev. Percy E. Class, Araucanian Mission (Anglican).
Rev. W. G. T. McDonald, Baptist.
Rev. W. F. West, Christian Alliance.
Mr. A. R. Stark, British and Foreign Bible Society.
Sr. Victoriano de Castro, American Bible Society.

Committee on Cooperation in the Republics of the Rio de La Plata.

Rev. Samuel P. Craver, Chairman, Methodist Episcopal.
Rev. Tolbert F. Reavis, Vice-Chairman, Disciples of Christ.
Mr. B. A. Shuman, Secretary, Young Men's Christian Association.

Rev. José Felices, Treasurer, Scotch Presbyterian.
Col. W. B. Palmer, Salvation Army.
Rev. H. L. Turner, Christian and Missionary Alliance.
Rev. R. F. Elder, Evangelical Union of South America.
Miss Persis Breed, Young Women's Christian Association.
Rev. F. G. Penzotti, American Bible Society.
Dr. J. W. Fleming, Scotch Presbyterian.

Continuation Committee for Brazil.

Rev. H. C. Tucker, President, American Bible Society.
Rev. John G. Meem, Vice-President, Protestant Episcopal.
Rev. J. W. Shepard, Secretary, Baptist (South).
Rev. Francisco de Souza, Recording Secretary.
Mr. Myron A. Clark.
Rev. Alvaro Reis, Presbyterian.
Mr. Benedicto F. Campos.

Continuation Committee for Colombia.

Rev. Walter S. Lee, President, Presbyterian.
Rev. Thomas H. Candor, Secretary, Presbyterian.

Committee of Conference in Cuba.

Rev. R. L. Wharton, President, Presbyterian, U. S.
Rev. Antonio Mazzorana, Presbyterian, Vice-President.
Mr. T. H. Harris, Treasurer.
Rev. S. A. Neblett, Secretary, Methodist Episcopal (South).
Rev. H. B. Bardwell, Methodist Episcopal (South).
Rev. W. L. Burner, Disciples of Christ.
Rev. J. Milton Greene, Presbyterian.
Rev. A. B. Howell, Baptist.
Mr. J. E. Hubbard, Young Men's Christian Association.
Rt. Rev. H. R. Hulse, Protestant Episcopal.
Mr. Sylvester Jones, Friends.
Rev. M. N. McCall, Baptist (South).
Miss Lena Hadley, Friends.
Miss Mabel V. Young, Baptist.

Rev. Juan Orts Gonzales, Presbyterian (South).
Mr. Robert Routledge, Baptist.
Miss M. Belle Markey, Methodist Episcopal (South).
Miss M. E. Craig, Presbyterian (South).
Rev. J. V. Cova, Baptist (South).
Rev. E. J. Molina, Baptist.
Mr. Luis Alonso, Methodist Episcopal (South).
Mr. B. O. Hill.
Mr. H. G. Smith.

Porto Rico Central Conference Committee.

Rev. C. S. Detweiler, President, Baptist.
Rev. Philo W. Drury, Secretary, United Brethren.
Rev. Angel Villamil Ortiz, Christian and Missionary Alliance.
Rev. Juan Ortiz Leon, Christian and Missionary Alliance.
Rev. Juna Rodriguez Cepero, Baptist.
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